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Our Lord directing Blessed Margaret Mary to propagate devotion to THE SACRED HEART.

T. KELLY, NEW YORK.

Manual of the

SACRED HEART.

T. KELLY, NEW YORK.

THE

MANUAL

OF THE

SACRED HEART OF JESUS.

A COMPLETE GUIDE TO

CATHOLIC DEVOTION.

ADAPTED TO ALL STATES AND CONDITIONS OF LIFE.

By John Gilmary Shea

234 & 67

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PRIVATE BAPTISM.

WHEN a new-born infant is in danger of death, some one should give it private baptism. It is not necessary to send for a priest, as it may die before he can come. If the child recovers, it should be taken to the church to have the ceremonies supplied.

Private Baptism is thus given: Take natural water and pour it on the child, saying, *while pouring*, these words:

I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

Taking care to pronounce the words while pouring the water, and to let the water touch the skin of the head.

FEASTS AND FASTS

THROUGHOUT THE YEAR.

Holidays of obligation on which every Catholic is strictly obliged to hear Mass, and to refrain from servile work.

1. ALL SUNDAYS in the year.
2. THE CIRCUMCISION OF OUR LORD, Jan. 1.
3. THE EPIPHANY, Jan. 6.
4. THE ANNUNCIATION OF THE BLESSED VIRGIN, March 25.
5. THE ASCENSION OF OUR LORD (movable).
6. CORPUS CHRISTI (movable).
7. THE ASSUMPTION OF THE BLESSED VIRGIN, Aug. 15.
8. THE FEAST OF ALL SAINTS, Nov. 1.
9. THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY, Dec. 8.

10. CHRISTMAS, THE NATIVITY OF OUR LORD, Dec. 25.

In the dioceses of New Orleans, St. Louis, Mobile, Vincennes, Dubuque, Little Rock, and Chicago, and dioceses formed from them, 2, 3, 4, and 6 are not of obligation.

FASTS.

Fasting Days on one meal, to which all who are twenty-one years of age are bound.

ALL DAYS IN LENT except Sundays.

THE EMBER DAYS IN LENT. The Wednesday, Friday, and Saturday after the first Sunday of Lent.

THE VIGIL OF WHITSUNDAY.

The Wednesday, Friday, and Saturday after Whitsunday (EMBER DAYS).

THE VIGIL OF THE ASSUMPTION, Aug. 14.

The Wednesday, Friday, and Saturday next after September 14 (EMBER DAYS).

THE VIGIL OF ALL SAINTS, OCT. 31.

THE FRIDAYS IN ADVENT.

The Wednesday, Friday, and Saturday after the third Sunday of Advent (EMBER DAYS).

CHRISTMAS EVE.

When a fasting day falls on Sunday, the fast is observed on the Saturday previous.

DAYS OF ABSTINENCE FROM FLESH MEAT.

All Fridays. If Christmas Day falls upon a Friday abstinence is not of obligation.

Abstinence on Saturday has been dispensed with for the faithful of these States, for the space of twenty years, from the year 1860.

N. B. The Catholic Church commands all her children to be present at Mass, and to rest from servile work on Sundays and Holidays.

2dly. To abstain from flesh meats on all days of fasting and abstinence, and on fasting days to eat but one meal.

3dly. To confess their sins at least once a year.

4thly. To receive the Blessed Sacrament at least once a year, and that at Easter.

*** The time appointed for complying with the Easter duty begins on the first Sunday of Lent, and terminates on Trinity Sunday. They who, without some reasonable cause, neglect this important duty, are liable to be excommunicated whilst living, and when they die to be deprived of Christian burial, according to the fourth Council of Lateran, Can. 21.

TABLE OF MOVABLE FEASTS.

The Year of our Lord.	Ash Wednesday.	Easter Sunday.	Ascension Day.	Whit-Sunday.	Corpus Christi.	Sundays after Pent.	First Sundays of Advent.
1875	Fb. 10	Mr. 28	May 6	May 16	May 27	27	Nov. 28
1876	Mr. 1	Ap. 16	May 25	June 4	June 15	25	Dec. 3
1877	Fb. 14	Ap. 1	May 10	May 20	May 31	27	Dec. 2
1878	Mr. 6	Ap. 21	May 30	June 9	June 20	24	Dec. 1
1879	Fb. 26	Ap. 13	May 22	June 1	June 12	25	Nov. 30
1880	Fb. 11	Mr. 28	May 6	May 16	May 27	27	Nov. 28
1881	Mr. 2	Ap. 17	May 26	June 5	June 16	24	Nov. 27
1882	Fb. 22	Ap. 9	May 18	May 28	June 8	26	Dec. 3
1883	Fb. 7	Mr. 25	May 3	May 13	May 24	28	Dec. 2
1884	Fb. 27	Ap. 13	May 22	June 1	June 12	25	Nov. 30
1885	Fb. 18	Ap. 5	May 14	May 24	June 4	26	Nov. 29
1886	Mr. 10	Ap. 25	June 3	June 13	June 24	23	Nov. 28
1887	Fb. 23	Ap. 10	May 19	May 29	June 9	25	Nov. 27
1888	Fb. 15	Ap. 1	May 10	May 20	May 31	27	Dec. 2
1889	Mr. 6	Ap. 21	May 30	June 9	June 20	24	Dec. 1
1890	Fb. 19	Ap. 6	May 15	May 25	June 5	26	Nov. 30
1891	Fb. 11	Mr. 29	May 7	May 17	May 28	27	Nov. 29
1892	Mr. 2	Ap. 17	May 26	June 5	June 16	24	Nov. 27
1893	Fb. 15	Ap. 2	May 11	May 21	June 1	27	Dec. 3
1894	Fb. 7	Mr. 25	May 3	May 13	May 24	28	Dec. 2
1895	Fb. 27	Ap. 14	May 23	June 2	June 13	25	Dec. 1
1896	Fb. 19	Ap. 5	May 14	May 24	June 4	26	Nov. 29
1897	Mr. 3	Ap. 18	May 27	June 6	June 17	24	Nov. 28
1898	Fb. 23	Ap. 10	May 19	May 29	June 9	25	Nov. 27
1899	Fb. 15	Ap. 2	May 11	May 21	June 1	27	Dec. 3
1900	Fb. 28	Ap. 15	May 24	June 3	June 14	25	Dec. 2
1901	Fb. 20	Ap. 7	May 16	May 26	June 6	26	Dec. 1
1902	Fb. 12	Mr. 30	May 8	May 18	May 29	27	Nov. 30
1903	Fb. 25	Ap. 12	May 21	May 31	June 11	25	Nov. 29
1904	Fb. 16	Ap. 3	May 12	May 22	June 2	26	Nov. 27
1905	Mr. 8	Ap. 23	June 1	June 11	June 22	24	Dec. 3
1906	Fb. 21	Ap. 8	May 17	May 27	June 7	28	Dec. 2
1907	Fb. 13	Mr. 31	May 9	May 19	May 30	27	Dec. 1
1908	Mr. 4	Ap. 19	May 28	June 7	June 18	24	Nov. 29
1909	Fb. 24	Ap. 11	May 20	May 30	June 10	25	Nov. 28
1910	Fb. 9	Mr. 27	May 5	May 15	May 26	27	Nov. 27
1911	Mr. 1	Ap. 16	May 25	June 4	June 15	25	Dec. 3
1912	Fb. 21	Ap. 8	May 17	May 27	June 7	26	Dec. 2

JANUARY.

1	A	CIRCUMCISION OF OUR LORD.
2	b	St. Macarius, Hermit.
3	c	St. Genevieve, Virgin.
4	d	St. Titus, disciple of St. Paul.
5	e	St. Telesphorus, Pope and Martyr.
6	f	EPIPHANY OF OUR LORD.
7	g	St. Lucian, Martyr.
8	a	St. Severinus, Abbot, Confessor.
9	b	St. Julian and his companions, Martyrs.
10	c	St. Nicanor.
11	d	St. Hyginus, Pope and Martyr.
12	e	St. Arcadius, Martyr.
13	f	Octave of Epiphany.
14	g	St. Hilary.
15	a	St. Paul, the first Hermit.
16	b	St. Marcellus, Pope and Martyr.
17	c	St. Anthony.
18	d	St. Peter's chair at Rome.
19	e	St. Canute, Martyr.
20	f	St. Fabian and St. Sebastian, Martyrs.
21	g	St. Agnes, Virgin, Martyr.
22	a	St. Vincent and St. Anastasius, Martyrs.
23	b	Espousals of the Blessed Virgin Mary.
24	c	St. Timothy, Bishop, Martyr.
25	d	Conversion of St. Paul, the Apostle.
26	e	St. Polycarp, Bishop and Martyr.
27	f	St. John Chrysostom, Bishop and Doctor.
28	g	St. Raymond of Pennafort, Confessor.
29	a	St. Francis of Sales, Bishop of Geneva.
30	b	St. Martina, Virgin and Martyr,
31	c	St. Peter Nolasco, founder of Trinitarians.

Second Sunday after Epiphany, Feast of the Most Holy Name of Jesus.

FEBRUARY.

1	d	St. Ignatius, Bishop and Martyr.
2	e	PURIFICATION OF THE BLESSED VIRGIN MARY.
3	f	St. Blase, Bishop and Martyr.
4	g	St. Andrew Corsini, Bishop, Confessor.
5	a	St. Agatha, Virgin, Martyr.
6	b	St. Dorothy, Virgin, Martyr.
7	c	St. Romuald, founder of Camaldulensians.
8	d	St. John of Matha, con. founder of Trinitarians.
9	e	St. Apollonia, Virgin, Martyr.
10	f	St. Scholastica, Virgin.
11	g	St. Saturninus, Martyr.
12	a	St. Benedict of Anian, Abbot.
13	b	St. Catharine of Ricci, Virgin.
14	c	St. Valentine, Bishop and Martyr.
15	d	St. Faustin and St. Jovita, Martyrs.
16	e	B. John de Britto, S. J. Martyr.
17	f	St. Flavian, Abp. of Constantinople, Con.
18	g	St. Simeon, Bishop, Martyr.
19	a	St. Conrad, O. S. F. Confessor.
20	b	St. Tyrannis, bp., and his comps., Martyrs.
21	c	St. Severian, Bishop, Martyr.
22	d	St. Peter's chair at Antioch.
23	e	St. Peter Damian, Bishop, Confessor.
24	f	St. Mathias, Apostle.
25	g	B. Sebastian, O. S. F. at Puebla, in Mexico.
26	a	St. Alexander, Bishop, Confessor.
27	b	St. Leander, Bishop, Confessor.
28	c	St. Romanus, Abbot.

Friday after Ash Wednesday—Most Sacred Passion of our Lord.

MARCH.

1	d	St. David, Bishop, Confessor.
2	e	St. Simplicius, Pope, Confessor.
3	f	St. Cunegundis, Empress, Virgin.
4	g	St. Casimir, Confessor.
5	a	St. John Joseph of the Cross, Confessor.
6	b	St. Colette, V. reformer of Poor Clares.
7	c	St. Thomas Aquinas, the Angelic Doctor.
8	d	St. John of God, Confessor.
9	e	St. Frances of Rome, Widow.
10	f	The Forty Martyrs of Sebaste.
11	g	St. Eulogius, Priest, Martyr.
12	a	St. Gregory the Great, Pope, Con., Doctor.
13	b	St. Euphrasia, Virgin.
14	c	St. Matilda, Queen.
15	d	St. Zachary, Pope, Confessor.
16	e	St. Julian, Martyr.
17	f	St. Patrick, Apostle of Ireland.
18	g	St. Gabriel, the Archangel.
19	a	St. Joseph, the Spouse of the B. Virgin, and Patron of the Universal Church.
20	b	St. Cuthbert, Bishop, Confessor.
21	c	St. Benedict, founder of the Western monks.
22	d	St. Catharine, Virgin.
23	e	St. Victorian, Martyr.
24	f	St. Irenæus, Bishop, Martyr.
25	g	ANNUNCIATION OF THE B. V. MARY.
26	a	St. Ludger, Bishop and Confessor.
27	b	St. Rupert, Bishop and Confessor.
28	c	St. Sixtus, Pope and Confessor.
29	d	St. Jonas and his companions, Martyrs.
30	e	St. John Climacus, Abbot.
31	f	B. Nicholas Vanden Flue.

Friday after 1st Sunday of Lent—Most Sacred Crown of Thorns.

Friday after 2d Sunday of Lent—Office of the Spear and Nails.

APRIL.

1	g	St. Hugh, Bishop of Grenoble, Confessor.
2	a	St. Francis of Paula, Confessor.
3	b	St. Benedict a Sancto Philadelpho, O. S. F. Con.
4	c	St. Isidore, Bishop, Confessor and Doctor.
5	d	St. Vincent Ferrer, O. S. D. Confessor.
6	e	St. Sixtus, Pope, Martyr.
7	f	St. Aphraates, Hermit, Confessor.
8	g	B. Albert, founder of Carmelites.
9	a	St. Mary of Egypt, Penitent.
10	b	St. Macarius, Bishop of Alexandria.
11	c	St. Leo the Great, Pope, Confessor, Doctor.
12	d	St. Julian, Pope and Confessor.
13	e	St. Hermenegild, Martyr.
14	f	SS. Tiburtius, Valerian, Maximus, Mar.
15	g	St. Peter Gonzales, Confessor.
16	a	St. Benedict Joseph Labre, Confessor.
17	b	St. Anicetus, Pope, Martyr.
18	c	B. Mary of the Incarnation, Virgin.
19	d	St. Leo IX., Pope and Confessor.
20	e	St. Agnes of Monte Pulciano, Vir.
21	f	St. Anselm, Archbishop of Canterbury.
22	g	SS. Soter, Caius, Popes and Martyrs.
23	a	St. George, Martyr.
24	b	St. Fidelis of Sigmaringen, Martyr.
25	c	St. Mark, Evangelist.
26	d	SS. Cletus, Marcellinus, Popes, Martyrs.
27	e	St. Turribius, Bishop of Lima, Confessor.
28	f	St. Paul of the Cross, founder of Passionists.
29	g	St. Peter, O. S. D., Martyr.
30	a	St. Catharine of Sienna, Virgin.

Friday after 3d Sunday of Lent—Office of the Five Wounds.

Friday after 4th Sunday of Lent—Most Precious Blood.

2d Sunday after Easter—Patronage of St. Joseph.

MAY.

1	b	St. Philip and St. James, Apostles.
2	c	St. Athanasius, Bishop, Confessor.
3	d	Finding of the Holy Cross.
4	e	St. Monica, Wid., mother St. Augustine.
5	f	St. Pius V., Pope, Confessor.
6	g	St. John before the Latin Gate.
7	a	St. Stanislaus, Bishop, Martyr.
8	b	Apparition of St. Michael, the Archangel.
9	c	St. Gregory Nazianzen, Bishop, Con.
10	d	St. Antoninus, Bishop, Confessor.
11	e	St. Francis of Hieronymo, S. J. Con.
12	f	St. Nereus, and his companions, Martyrs.
13	g	St. Peter Regalati, Confessor.
14	a	St. Boniface, Martyr.
15	b	St. Isidore, Patron of Rural labor.
16	c	St. Ubald, Bishop, Confessor.
17	d	St. Paschal Baylon, O. S. F. Confessor.
18	e	St. Venantius, Martyr.
19	f	St. Peter Celestine, Pope, Confessor.
20	g	St. Bernardine of Sienna, O. S. F.
21	a	St. Felix of Cantalice, Confessor.
22	b	St. John Nepomucen, Martyr.
23	c	B. Andrew Bobola, S. J. Martyr.
24	d	Blessed Virgin Help of Christians.
25	e	St. Gregory VII., Pope, Confessor.
26	f	St. Philip Neri, founder of the Oratorians.
27	g	St. Mary Magdalen of Pazzi, Virgin.
28	a	St. Germain, Bishop, Confessor.
29	b	St. Maximin, Bishop, Confessor.
30	c	St. Felix, Pope and Martyr.
31	d	St. Angela Merici, foundress of Ursulines.

Fortieth day after Easter—ASCENSION DAY.

JUNE.

1	e	St. Justin, Martyr.
2	f	St. Marcellinus and companions, Martyrs.
3	g	St. Clotilda, Queen of France.
4	a	St. Francis Caracciolo, Confessor.
5	b	St. Boniface, Bishop of Mentz.
6	c	St. Norbert, Archbishop of Magdeburg.
7	d	St. Robert, Abbot of Citeaux.
8	e	St. Medard, Bishop, Confessor.
9	f	St. Primus and companions, Martyrs.
10	g	St. Margaret, Queen of Scotland.
11	a	St. Barnabas, Apostle.
12	b	St. Basilides and companions, Martyrs.
13	c	St. Anthony of Padua, Confessor.
14	d	St. Basil, Bishop, Confessor, Doctor.
15	e	SS. Vitus, Modestus, and Crescentia, MM.
16	f	St. John Francis Regis, S. J. Confessor.
17	g	SS. Marcian and Nicander, Martyrs.
18	a	St. Mark and companions, Martyrs.
19	b	St. Juliana Falconieri, Virgin.
20	c	St. Silverius, Pope, Martyr.
21	d	St. Aloysius Gonzaga, S. J. Confessor.
22	e	St. Paulinus, Bishop, Confessor.
23	f	Vigil of St. John the Baptist.
24	g	Nativity of St. John the Baptist.
25	a	St. William, Abbot, Confessor.
26	b	SS. John and Paul, Martyrs.
27	c	St. Leo, Pope, Confessor.
28	d	St. Irenæus, Bishop of Lyons, Martyr.
29	e	SS. PETER AND PAUL, Apostles.
30	f	Commemoration of St. Paul.

Second Friday after Corpus Christi—FEAST OF THE SACRED HEART.

JULY.

1	g	Octave of St. John the Baptist.
2	a	VISITATION OF THE BLESSED VIRGIN MARY.
3	b	St. Hyacinth, Martyr.
4	c	St. Udalric, Bishop.
5	d	St. Cyril, Martyr.
6	e	Octave of St. Peter and St. Paul.
7	f	St. Willibald, Bishop, Confessor.
8	g	St. Elizabeth, Queen of Portugal, Widow.
9	a	The Martyrs at Gorcum, Holland.
10	b	Seven Holy Brothers, Martyrs.
11	c	St. Pius, Pope, Martyr.
12	d	St. John Gualbert, Abbot, Confessor.
13	e	St. Anacletus, Pope, Martyr.
14	f	St. Bonaventure, O. S. F., Bishop, Doctor.
15	g	St. Henry, Emperor, Confessor.
16	a	Feast of the Blessed Virgin of Mt. Carmel.
17	b	St. Alexius, Confessor.
18	c	St. Camillus of Lellis, Confessor.
19	d	St. Vincent of Paul.
20	e	St. Jerome Emilian, Bishop, Confessor.
21	f	St. Praxedes, Virgin.
22	g	St. Mary Magdalen, Penitent.
23	a	St. Apollinaris, Bishop, Martyr.
24	b	St. Christina, Virgin Martyr.
25	c	St. James the Greater, Apostle.
26	d	St. Anne, Mother of the Blessed Virgin.
27	e	St. Pantaleon, Martyr.
28	f	St. Nazarius and companions, Martyrs.
29	g	St. Martha, Virgin.
30	a	St. Abdon and St. Sennen, Martyrs.
31	b	St. Ignatius, founder of the Society of Jesus.

First Sunday of July, Feast of the Most Precious Blood.

AUGUST.

1	c	St. Peter in Chains.
2	d	St. Alphonsus Mary Liguori, Confessor, Doctor.
3	e	Finding of the body of St. Stephen.
4	f	St. Dominic, Confessor.
5	g	Dedication of Our Lady of Snows.
6	a	TRANSFIGURATION OF OUR LORD.
7	b	St. Cajetan, Confessor.
8	c	St. Cyriacus and companions, Martyrs.
9	d	Vigil of St. Lawrence.
10	e	St. Lawrence, Martyr.
11	f	SS. Tiburtius and Susanna, Martyrs.
12	g	St. Clare, Virgin, foundress of the Poor Clares.
13	a	St. Hippolytus and companions, Martyrs.
14	b	St. Eusebius, Confessor.
15	c	ASSUMPTION OF THE B. VIR. MARY.
16	d	St. Hyacinth, Confessor.
17	e	Octave of St. Lawrence.
18	f	St. Agapitus, Martyr.
19	g	St. Louis, Bishop of Toulouse, Confessor.
20	a	St. Bernard, Abbot, Doctor.
21	b	St. Jane Frances de Chantal, Widow.
22	c	Octave of the Assumption.
23	d	St. Philip Beniti, Confessor.
24	e	St. Bartholomew, Apostle.
25	f	St. Louis, King of France, Confessor.
26	g	St. Zephyrinus, Pope, Martyr.
27	a	St. Joseph Calasanctius, Confessor.
28	b	St. Augustine, Bishop, Confessor, Doctor.
29	c	Beheading of St. John the Baptist.
30	d	St. Rose of Lima, Virgin.
31	e	St. Raymond Nonnatus, Confessor.

Sunday within the Octave of the Assumption. St. Joachim, Father of the Blessed Virgin Mary.

SEPTEMBER.

1	f	St. Giles, Abbot.
2	g	St. Stephen, King, Confessor.
3	a	St. Simeon, Confessor.
4	b	St. Rosalie, Virgin.
5	c	St. Lawrence Justinian, Bishop, Con.
6	d	St. Pambo, Abbot, Confessor.
7	e	St. Regina, Virgin, Martyr.
8	f	NATIVITY OF THE BLESSED VIRGIN.
9	g	St. Gorgonius, Martyr.
10	a	St. Nicholas of Tolentino, O. S. A., Con.
11	b	SS. Protus and Hyacinth, Martyrs.
12	c	St. Guy, Confessor.
13	d	St. Amatus, Bishop, Confessor.
14	e	Exaltation of the Holy Cross.
15	f	St. Nicomedes, Martyr.
16	g	SS. Cornelius and Cyprian, Martyrs.
17	a	Impression of the Stigmata of St. Francis.
18	b	St. Joseph of Cupertino, Confessor.
19	c	St. Januarius and companions, Martyrs.
20	d	St. Eustace and companions, Martyrs.
21	e	St. Matthew, Apostle and Evangelist.
22	f	St. Thomas of Villanova, Confessor.
23	g	St. Linus, Pope, Martyr.
24	a	Feast of our Lady de Mercede.
25	b	B. Peter Claver, Apostle of Carthagena.
26	c	St. Eusebius, Pope, Confessor.
27	d	SS. Cosmas and Damian, Martyrs.
28	e	St. Wenceslaus, Martyr.
29	f	Dedication of St. Michael, the Archangel.
30	g	St. Jerome, Priest, Confessor, Doctor.

Sunday within the Octave of the Nativity of the B. V.
Feast of the Holy Name of Mary.
Sunday after the Octave—Feast of the Seven Dolors.

OCTOBER.

1	a	St. Remigius, Bishop and Confessor.
2	b	Holy Angel Guardians.
3	c	St. Maximian, Bishop, Martyr.
4	d	St. Francis of Assisi, founder Friars Minor.
5	e	St. Placidius and companions, Martyrs.
6	f	St. Bruno, Con., founder of Carthusians.
7	g	St. Mark, Pope, Confessor.
8	a	St. Bridget, Queen of Sweden, Widow.
9	b	St. Dennis, Bishop of Paris and Com., Martyrs.
10	c	St. Francis Borgia, S. J. Confessor.
11	d	St. Tarachus and companions, Martyrs.
12	e	St. Wilfrid, Bishop, Confessor.
13	f	St. Edward the Confessor.
14	g	St. Callistus, Pope, Martyr.
15	a	St. Teresa, Virgin. Ref. of the Carmelites.
16	b	St. Gall, Abbot, Confessor.
17	c	St. Hedwige, Widow, Duchess of Poland.
18	d	St. Luke, Evangelist and Martyr.
19	e	St. Peter of Alcantara, Confessor.
20	f	St. John Cantius, Priest, Confessor.
21	g	St. Hilarion, Abbot, Confessor.
22	a	St. Severus, Bishop.
23	b	St. John Capistran, Confessor.
24	c	St. Raphael, Archangel.
25	d	SS. Chrysanthus and Daria, Martyrs.
26	e	St. Evaristus, Pope, Martyr.
27	f	Vigil of SS. Simon and Jude.
28	g	SS. Simon and Jude, Apostles.
29	a	St. Narcissus, Bishop.
30	b	B. Alphonsus Rodriguez, S. J.
31	c	Vigil of All Saints.

1st Sunday of October—Feast of the Holy Rosary.
3d Sunday of October—Maternity of the B. V. Mary.

NOVEMBER.

1	d	FEAST OF ALL SAINTS.
2	e	COMMEMORATION OF THE FAITHFUL DEPARTED.
3	f	St. Malachy, Bishop of Armagh, Confessor.
4	g	St. Charles Borromeo, Confessor.
5	a	St. Zachary, father of St. John the Baptist.
6	b	St. Leonard, Hermit.
7	c	St. Willibrord, Bishop, Confessor.
8	d	Four Crowned Martyrs.
9	e	Ded. of St. Saviour's Church on the Lateran.
10	f	St. Andrew Avellino, Confessor.
11	g	St. Martin, Bishop of Tours, Confessor.
12	a	St. Martin, Pope, Martyr.
13	b	St. Diego, Confessor.
14	c	St. Stanislaus, S. J. Confessor.
15	d	St. Gertrude, Virgin, Abbess.
16	e	St. Edmond, Bishop and Confessor.
17	f	St. Gregory Thaumaturgus, Confessor.
18	g	Ded. of the Basilica of SS. Peter and Paul.
19	a	St. Elizabeth of Hungary, Widow.
20	b	St. Felix of Valois, Confessor.
21	c	Presentation of the Blessed Virgin Mary.
22	d	St. Cecilia, Virgin, Martyr.
23	e	St. Clement, Pope, Martyr.
24	f	St. John of the Cross, Confessor.
25	g	St. Catharine, Virgin, Martyr.
26	a	St. Peter of Alexandria, Bishop, Martyr.
27	b	St. Leonard of Porto Maurizio, Confessor.
28	c	St. James de Marchia, Confessor.
29	d	St. Saturninus, Martyr.
30	e	St. Andrew, Apostle.

2d Sunday of November—Patronage of the B. Virgin Mary.

DECEMBER.

1	f	St. Eloy, Bishop, Confessor.
2	g	St. Bibiana, Virgin, Martyr.
3	a	St. Francis Xavier S. J., Confessor.
4	b	St. Peter Chrysologus, Bishop, Con., Doctor.
5	c	St. Sabas, Abbot, Confessor.
6	d	St. Nicholas, Bishop, Confessor.
7	e	St. Ambrose, Bishop of Milan, Con., Doctor.
8	f	IMM. CONCEPTION OF THE B. V. MARY.
9	g	St. Leocadia, Virgin, Martyr.
10	a	St. Melchiades, Pope, Martyr.
11	b	St. Damasus, Pope, Confessor.
12	c	Our Lady of Guadalupe.
13	d	St. Lucy, Virgin, Martyr.
14	e	St. Nicasius and companions, Martyrs.
15	f	St. Valerian, Bishop, Confessor.
16	g	St. Alice, Empress.
17	a	St. Olympias, Widow.
18	b	Expectation of our Lady.
19	c	St. Nemesion and companions, Martyrs.
20	d	Vigil of St. Thomas.
21	e	St. Thomas, Apostle.
22	f	SS. Cyril and Methodius, Confessors.
23	g	St. Servulus, Confessor.
24	a	Vigil.
25	b	CHRISTMAS—Nativity of our Lord.
26	c	St. Stephen, Proto-Martyr.
27	d	St. John the Evangelist.
28	e	Holy Innocents.
29	f	St. Thomas à Becket, Martyr.
30	g	St. Sabinus, Bishop, Martyr.
31	a	St. Sylvester, Pope, Confessor.

A PROFESSION OF

CATHOLIC FAITH.

EXTRACTED FROM THE COUNCIL OF TRENT.

BY HIS HOLINESS POPE PIUS IV.

I, N——, believe and profess with a firm faith, all and every one of those things, which are contained in the Symbol of Faith used in the Holy Catholic (Roman) Church, viz. :

I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible ; and in one Lord Jesus Christ, the only begotten Son of God, and born

of the Father before all ages; God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by Whom all things were made, Who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. Was crucified also for us under Pontius Pilate; He suffered and was buried; and rose again the third day according to the Scripture, and ascended into Heaven; sits at the right hand of the Father, and shall come again with glory to judge both the living and the dead; of Whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, Who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified. Who spoke by the prophets. And one Holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead; and the life of the world to come. Amen.

I most firmly admit and embrace Apostolical and Ecclesiastical Traditions, and all other Constitutions and Observances of the same Church.

I also admit the Sacred Scriptures, according

to the sense in which our Holy Mother, the Church, has held, and does hold them, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures ; nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I profess also, that there are truly and properly Seven Sacraments of the New Law, instituted by Jesus Christ our Lord, for the salvation of mankind, though not all necessary for every one, viz: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order and Matrimony ; and that they confer grace ; and that of these, Baptism, Confirmation, and Holy Order, cannot be reiterated without sacrilege. I also receive and admit the Ceremonies, which the Catholic Church admits and approves of, in the solemn administration of all the above-said Sacraments.

I receive and embrace all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning Original Sin and Justification.

I profess likewise, that in the Mass is offered to God a true, proper, and propitiatory Sacrifice for the living and the dead ; and that in the

Most Holy Sacrament of the Eucharist there is truly, really, and substantially present, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls Transubstantiation.

I confess also that, under each kind, Christ is whole and entire, and a true Sacrament is received.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise, that the Saints reigning together with Christ, are to be honored and invocated; that they offer prayers to God for us; and that their relics ought to be venerated.

I most firmly assert that the images of Christ, and of the Mother of God, ever a Virgin, and also of the Saints, are to be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of Indulgences was left by Christ to the Church, and that the

use of them is most wholesome to Christian people.

I acknowledge the Holy Catholic Apostolic Roman Church to be the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, the successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ on earth.

I also undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent; and I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned, rejected, and anathematized by the Church.

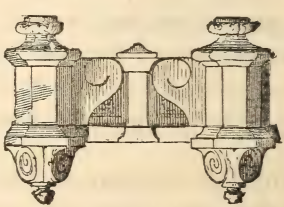
This True Catholic Faith, out of which none can be saved, I now truly profess and truly hold. And I, N——, promise to hold, and profess the same whole and entire, with God's assistance, to the end of my life. Amen.

DAILY REMEMBRANCE.

REMEMBER, Christian soul, that thou hast this day, and every day of thy earthly pilgrimage—

God to glorify,
Jesus to imitate,
The Angels and Saints to invoke,
A soul to save,
A body to mortify,
Sins to expiate,
Virtues to acquire,
Hell to avoid,
Heaven to gain,
Eternity to prepare for,
Time to profit by,
Neighbors to edify,
The world to despise,
Devils to combat,
Passions to subdue,
Death perhaps to suffer,
And judgment to undergo.

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment: and the second is like to this—Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets.—*St. Matt.* xxii. 37.



THE CHRISTIAN YEAR.

PIOUS REFLECTIONS ON SUNDAYS AND HOLIDAYS.

SUNDAY.—This is the day when the adorable Trinity manifested himself to men, the Father by the Creation; the Son by his Resurrection, and the Holy Ghost by his descent on the Apostles. "Remember," said Saint Ambrose to the people of Milan, "that you should sanctify the Lord's day. Give a truce to labor, which prolonged, would exhaust your strength, and rejoice piously at the foot of the altar.

You have been for six days all troubled with things of nothing; cease on the Lord's day to crawl in servile occupations, but raise your thoughts towards Heaven." Saint Justin, martyr in the second century, thus describes in his Apology of Religion, the occupation of the faithful during the holy day of Sunday: "On the day called Sunday, all who dwell in the cities or the country assemble in one place. There the writings of the Apostles and the books of the Prophets are read, as much as time permits. When the reading is finished, he who presides over the assembly arises and makes an address to excite his hearers to the practice of the teachings which have just been read. We then all arise together to pray. At the close of the prayer, bread and wine are offered, and are distributed to the faithful after consecration and thanksgiving. Before separating, those who have means contribute according their will, to assist the poor and deliver those in prison. We cease all labor on Sunday, and assemble to pray, because it is the first day of Creation, and the day of the Resurrection of Christ."

ADVENT.—The Church, to prepare us for the solemnity of Christmas, reminds us of the promises which God made men to give them a

Saviour, of the desires of the just of the old Law, and what the Gospel teaches of the Blessed Virgin till she bore into the world our Lord Jesus Christ. She adds the preachings by which Saint John prepared the way for the Messias, and exhorted the Jews to receive Him. She treats too of the last coming of Jesus Christ, to temper our confidence in His mercies by the lustre of His power and justice, in which He will one day come to judge mankind. Let us meditate on the humiliations of the Eternal Word in the mystery of the Incarnation. Let us earnestly desire Jesus Christ to take up His abode in our hearts. Let us be animated to the practice of virtue by fear of the judgment to come. The 111th Psalm is an exposition of our miseries, and a touching prayer addressed to the Lord to come and help us.

Advent begins with the fourth Sunday before Christmas, and includes three ember days in the third week. The color of the vestments on this penitential season is Purple.

Feast of the Immaculate Conception, Dec. 8.—Patronal Feast of the United States.—Let us celebrate the first privilege of Mary. She is that flower without thorns, spoken of in Scripture, that land where the enemy never

sowed his tares; she is the fleece of Gedeon, filled with the dew of Heaven, while the rest of the earth remains dry. At the presence of this holy Ark, Jordan arrests the current of its waters; God who chose to withdraw Mary from the laws of nature, withdrew her also from the odious empire of Satan. She who could say to a God: "Thou art my Son," said in truth: "The Lord possessed me, possessed my heart, in the beginning of His ways."

Let us rejoice. This day is like an aurora fore-tokening our redemption, but it will avail nothing to believe in Mary's spotless purity, if we are not careful to preserve our hearts in God's grace.

THE EMBER DAYS OF ADVENT.—Most men forget that all comes from God. They think that they owe all to their toil and industry. The Ember Days are instituted to remind us of our entire dependence on the Lord. Sometimes the Church makes us regard the seed confided to the earth as committed to the hands of God, who will render to us what he will; sometimes she supports our hope by leading us to view the first productions of each year as the first-fruits of the greater benefits which we expect; sometimes she makes us thank God for

His gifts; sometimes she makes us implore grace to use them well.

At the time of the Ember Days, the Church puts on penitential vestments. She addresses to God special prayers to ask priests according to His heart. Our salvation in a great measure depends on their ministry. Let us conjure the Lord to impart His spirit to those who receive the priestly character. Psalms 103 and 114 offer us beautiful sentiments of gratitude for the benefits which God bestows, and are a prayer for new favors.

Christmas Eve.—"Be sanctified," says the Church in her office, "for to-morrow the Lord will do wonderful things among you." Let us purify ourselves in the saving laver of penance, that we may be more worthy to go and meet our Saviour and receive Him into our hearts, when at midnight the cry is heard: Behold the Bridegroom cometh, go ye forth to meet Him.

Christmas Day, Dec. 25.—Joseph and Mary in obedience to Cæsar's decree, proceeded to Bethlehem, the city of David. Mary, who had been hailed as full of grace by the Archangel Gabriel, after having vainly sought shelter in an inn, was obliged to take refuge in a stable, and in this despised spot she received on His entrance

into the world, the King of Heaven, to whom belong all honor and glory. At the moment when this prodigy was wrought, shepherds who were keeping the night watch over their flocks, suddenly perceived a brilliant light amid the darkness. An angel appeared and said to them: "Fear not, I bring you tidings of great joy, which shall be for all the people. For this day is born to you a Saviour who is Christ the Lord, in the city of David. And this is the sign by which you shall know Him: You shall find an infant wrapped in swaddling clothes, and laid in a manger." At the same instant a troop of the heavenly host joined the angel, praising God, and saying: "Glory to God in the highest, and peace on earth to men of good will." The shepherds without a moment's loss of time hastened to the stable. They found the Child wrapped in swaddling clothes and laid in a manger. In this Child they acknowledged the Saviour foretold to Israel. They praised and glorified the Most High. Mary heard in silence the words of the shepherds and laid them up in her heart.

Let us go to adore the Infant Jesus in the middle of the night, as the True Light which shineth in darkness. Let us adore him in the

Mass at break of day, as the Sun of Justice, which rises to enlighten those who rest in the shadow of death, and to direct their steps into the way of peace. Let us honor Him in the Mass of the day, revealing Himself to the wise men by a heavenly light. Let us learn from this divine Child to be meek and humble of heart. After beholding Him, poor, unknown, rejected, exposed to the influence of the air and the rigor of the season, we can better appreciate contempt for riches, the flight of hours, self-renunciation, love of suffering, mortification, and penances. The Gospel of St. John, recited at the end of the Mass is an exposition of the mystery of the day; Psalm 84 is a prayer to solicit its fruit, which consists in living like true children of God.

The Circumcision, January 1.—The Church celebrates on this day the octave of Christmas and the feasts of the Circumcision. Let us again adore the Infant Jesus in the humiliations of His birth. Let us consider the drops of Blood which He sheds in His circumcision as the first tokens of His Passion and Death. Let us put all our confidence in Him who has taken the name of Saviour only to wrest us from the slavery of sin, to revive in us the beautiful name

of children of God, and open Heaven to us. Whoever invokes the name of Jesus with lively faith and perfect charity will be saved: "For no other name has been given to men whereby we must be saved." Let us not imitate those who pass from one year to another unmoved; let us excite religious thoughts, without which the soul would be overwhelmed with sadness. The year that has gone down into the gulf of eternity, has borne away, alas! many a parent and friend. With hope for the future, and regret mingled with resignation for the past, let us begin the year in a spirit of faith.

EPIPHANY, January 5.—This feast reminds us of the happy day when our Saviour manifested Himself to the gentiles, by calling the Three Wise Men to his manger. What a happiness for us to be enlightened with the light of faith. How ungrateful are they who live as though Jesus Christ had not been revealed to them, and who speak of our religion only to deride it. Let us correspond to the grace of our vocation by believing, in heart and mind, the truths which our faith teaches us, and by faithfully discharging the duties it imposes on us: it is by these two means that God wishes to save us.

The gifts offered by the Wise Men to our

Lord are figures of our principal duties to His adorable Person. The incense is the symbol of the prayers we should daily offer Him. Myrrh typifies the penance we must do in order to share in the merits of His Passion and Death. Gold is the symbol of the dependance in which we should be before Him. Let us examine whether we make all the faculties of our soul, and all the good we have received from Him, serve to His glory.

Candlemas Day. The Purification of the Blessed Virgin, February 2. — According to the law of Moses every first-born son was to be consecrated to the Lord ; and the mother after being excluded from the temple for forty days, had to present herself there to redeem him by offering a present and to purify herself. The time prescribed by the law for the purification having come, Mary bore Jesus, her adorable Son, to Jerusalem ; and she observed to the letter all that was prescribed, as though she were the mother of an ordinary child. The gift which the humble Virgin offered for her Son, and for herself, was that usually made by the poor.

This touching ceremony was witnessed by some who penetrated the great mystery of that

day. The holy old man Simeon, and Anna the prophetess, were then in the temple. Simeon took the divine Child in his arms, and said aloud that now he died happy, because his eyes had beheld Him who was the Light of nations and the glory of the people of Israel. He foretold to Mary that her soul should be pierced with a sword of sorrow. Anna, who was in the temple without ceasing, serving God in fasting and prayer, burst into a holy transport of joy and admiration on beholding the Saviour of the world, and spoke of Him to all who expected the redemption of Israel.

Lent. Ash-Wednesday. — The ceremony with which the Church begins Lent, is so instructive and touching that it becomes our duty to give it particular attention. The Church formerly employed this ceremony to place among penitents those sinners whom she hoped to reconcile to God at the end of holy Lent; she uses it now in favor of all her children, just or sinners. She recites the Seven Penitential Psalms, and after blessing the ashes, the symbol of humiliation, she places them on the heads of the faithful, saying to each one: Remember, man, that thou art dust, and unto dust thou shalt return. Those who take part in this cere-

mony with piety unite themselves with the prayers which the Church makes for them; they implore grace to pass Lent piously, and to do penance agreeable to the Heart of Jesus.

While the ashes are blessed, they redouble their efforts to obtain that broken and contrite heart which they represent, that salutary fear of God's judgments with which the ministry were seized; after whose example, they go and cover their heads with ashes to appease the wrath of the Lord. They prostrate themselves humbly at the foot of the priest; they return from the altar meditating on the sentence which the Church has just addressed to them; they think that all is vanity on earth, and that man's true wisdom consists in keeping the commandments of God and the Church, and in preparing for death by the most sincere penance. They implore the Lord to engrave these sentiments on their hearts, and to render them efficacious during the time they are to pass on earth.

Lent, the great penitential season of the Church, consists of forty days preceding Easter, and was instituted in memory of our Saviour's fast of forty days in the desert. It is a time that we should devote in an especial manner to prayer and penitential works, uniting ourselves

with the Sacred Heart of Jesus during His holy and painful retreat; and with Him withdraw from all the pleasures and cares of a busy and frivolous world.

Feast of St. Joseph.—Patron of the Universal Church, March 19.—St. Joseph was of the royal family of David, then fallen from all its splendor; he was reduced to the pursuit of a mechanical calling. Yet he was, says the Gospel, a just man; and it is easy to comprehend this eulogy when we know that he was destined to be the spouse of Mary and the foster father of the Incarnate Word.

This great mystery was at first revealed only to the Blessed Virgin, the result of which was that Saint Joseph, convinced of Mary's incomparable purity, remained in great uncertainty what course to pursue when he beheld her to be with child. But an angel relieved his anxiety. Joseph accompanied the Blessed Virgin to Bethlehem and witnessed our Saviour's birth. After the ceremony of the Presentation in the Temple, he received an order from Heaven to bear the Child to Egypt to shield Him from the wrath of Herod, who sought His life. On their return to Nazareth, he spent the rest of his days with Jesus and Mary. Jesus was subject to

him, and Joseph profited by the example of the divine Child and His mother. We may judge what graces and blessings such a holy association drew down on him. The most precious was undoubtedly that of dying in the arms of Jesus and Mary. Hence his assistance is specially invoked for a happy death. Saint Teresa assures us that she never asked anything through his intercession without being heard, and that she never knew anyone who invoked him without making progress in virtue. Let us imitate the interior virtues of Saint Joseph, and invoke him with the greatest confidence.

Blessed spouse of Mary, obtain for me grace to live like thee, in the society of Jesus, and so die like thee in the arms of His divine and immaculate Mother.

The Annunciation of the Blessed Virgin Mary, March 25.—"Be astonished, O Heavens," cries Saint Bernard; "hearken, O earth! Let all creatures stand wondering, and you especially, O men, nothing can more nearly touch your hearts. The Word is made Flesh. How, feeble mortals, shall we venture to speak of so unspeakable a mystery? The angels veil themselves with their wings; they are lost in profound admiration in the presence of God.

And yet how restrain ourselves from an outburst of joy, taught as we are by this great mystery of charity which God has employed toward us?

"He who hath not spared even His own Son," says Saint Paul, "but delivered Him up for us all, how hath He not also, with Him, given us all things?" Let us glorify the most High, and cry out: "By the Incarnate Word, the Heavens and the earth are full of glory."

Let us also meditate the part of the Queen of Virgins in this mystery. Let us admire her simplicity, her modesty, her love of purity, her faith, her humility, her submission to the commands of the Lord, virtues which she displayed in an eminent degree in the mystery of the Annunciation.

PASSION SUNDAY.—Religion has been well inspired to lead us by penance to the sacred Mountain of Calvary. Without the tears that we have shed, without the privations to which we have subjected ourselves, without the robes of innocence which repentance has restored to us, how could we venture to climb Mount Calvary and witness the death of the man God!

From the eve of Passion Sunday the Church

suppresses the "Gloria Patri" in her office. This refrain, which the Heavenly choirs chant in their divine harmony, seems too joyous for a time so near the days of sorrow. She conceals her crosses and statues beneath violet drapings. The tapers are of yellow wax, as at funerals. In all she seeks to show the sorrow of her children.

Palm Sunday. — On this day the Church blesses branches which she distributes to the clergy and faithful to remind them how the Jewish people, some days before putting to death the Saviour of the world, went to meet Him, some spreading their garments on the way, others strewing palm branches, all chanting Hosanna, Salvation, Glory, Love to the Son of God. Let us ask Jesus Christ to bless us, and grant us grace to celebrate Easter with the palm of victory and the fruit of good works. Let us imitate the faithful disciples who joined their acclamations to those of the people, and paid Jesus a homage which sprang from the bottom of their hearts ; let us fear to resemble those who amid this pomp, caused our Saviour's tears and reproaches, because they had not profited by his abode among them.

During holy week the faithful are occupied

exclusively with the meditation of a God humbled and annihilated ; let us meditate all the circumstances, and celebrate with tearful eyes, a mystery, the remembrance of which should be ever present to our mind and heart.

THE OFFICE OF HOLY WEEK.—The Church begins the great office of the Passion on Maundy Thursday, because on that day our Lord entered upon His agony in the garden of Olives. The better to express her sorrow, she no longer renders glory to the blessed Trinity, she no longer praises Him in hymns, she no longer instructs us by the voice of her pastors, in order to commemorate by the silence of the priest that of Jesus Christ who is expiring on the Cross ; in fine, she concludes all parts of her office by a prayer, without notice to the faithful, without awaiting that solemn consent which they give at all other times by saying, Amen. At matins naught is left but psalms and lessons to nourish her sorrow by beholding the torments which Jesus endures. The lessons of the first nocturn are drawn from the Lamentations of Jeremias, mournful chaunts, in which the prophet of old deplored the ruin of Jerusalem, and still more the sins by which that ungrateful city had provoked God against her. In the first

lesson the Church sets our sins before our eyes, in order to propose in the other what Jesus suffered to deliver us from damnation. In this office of Tenebræ, the putting out of the candles represents the darkness which covered the earth when the Son of God gave up the ghost. The lighted candle which is hidden behind the altar is a figure of our Lord, who though dead and buried, still lived a life hidden from men, because death, which separated His Soul from His Body, could not separate the divinity from either soul or body. His resurrection which took place soon after His death is shown by the reappearance of the lighted candle from behind the altar. The noise made at the end of Lauds represents the confusion which reigned through all nature on the death of our Saviour, when the rocks were rent, the graves opened and the veil of the temple was rent. The Jews, more hardened than rocks, were insensible and remained stubborn in their incredulity. Let us imitate the centurion who, seeing what had taken place, went away, striking his breast and glorifying God, saying, "Truly this was a just man ; this was the Son of God."

Those who cannot attend Tenebræ should perform some devotion in honor of the Passion.

MAUNDY THURSDAY.—When our Lord multiplied the loaves in the desert, He promised His disciples to give them His Body to eat, and His Blood to drink. The time had come to fulfill this mysterious promise, for His mission was nearly ended; His death had been decided upon in the council of the priests and ancients of the people; the traitor Judas had received the price of his horrible crime. The eve of the day appointed for the commission of the deicide, He gathered His disciples in Jerusalem towards night, in order to celebrate the last Pasch with them. Towards the end of the repast He rose, girt Himself with a napkin, and pouring water into a basin washed all their feet; then resuming His seat at table, He took bread, blessed it, broke it, and distributed to each, saying: "TAKE YE and eat: this is My Body which shall be delivered for you: do this in commemoration of me." Then taking a chalice of wine, He said also: "Drink ye all of this: this is My Blood of the New Testament, which shall be shed for you, and for many unto remission of sins." This was the Divine Eucharist, instituted as a sacrament and a sacrifice. The love which had drawn down the Son of God from the throne of His glory, and which had guided all

His steps, showed itself indeed stronger than death, by finding means to preserve for earth, what the malice of men hoped to wrest from it.

Maundy Thursday should be the holiday of our tabernacles ; but on the eve of our Saviour's death, the Church, a desolated spouse, cannot crown herself with flowers and sing canticles of joy. Hence the pomp of Maundy Thursday is but as a ray of sunshine on a gloomy day. The Church resumes at Mass her rich candlesticks and white candles, but is stripped of them immediately after Mass, and the empty tabernacle left open.

In some churches a chapel is hung with black velvet, edged with red ; funereal lamps shed a sad light around. Beneath these sepulchral draperies, chalices, ciborums, vases of gold and silver are set in disorder at the feet of Christ, to mark that the sacrifice is suspended and that on the day of the crucifixion this pious luxury will be banished. Such was the custom which in olden time gave the Repository the name of Sepulchre. But now in most churches the aspect of the Repository is quite different. Instead of being draped in mourning it is hung with rich drapery, and on the steps are candelabras and vases without number ; all the flowers of the

season enamel the platform, and the altar where the Blessed Sacrament reposes. Here nothing is sad, nothing is mournful. One would say that the Church, in thus designing the adornment of her altar, had resolved not to give way to grief, because the death of Jesus Christ had saved the world: she does draw over this death which has given us life the tear-stained pall: that is for us who will be so long in the grave: but she seems to have thought there should not be unmingled sorrow for Him who on the third day, rent the stones of the tomb, and she allows flowers to be laid on what, in some sort, represents His sepulchre.

Let us employ the time we spend in the presence of Jesus Christ in meditating on what He said, on what He did on the eve of His Passion, and all the circumstances connected with His death, which we will find in the 13th and following chapters of St. John.

Good Friday.—On Thursday evening, after instituting the Holy Eucharist, Jesus retired to the Garden of Olives. There His soul was overwhelmed with sadness. He fell into an agony, He bathed the earth with His blood. Judas delivered Him to the chief priests, the apostles fled; He was fettered like a criminal,

and dragged before the tribunal of Caiphas. There He received numberless insults and outrages. Then He was led to Pilate, who abandoned Him all night long to the cruelty of the soldiers. He was then presented before Herod, who treated Him as a fool. He was led back to Pilate, and underwent a bloody scourging. The people, when He was led forth to them, cried with fury, Crucify Him. A crown of thorns was forced on His head; He was loaded with a heavy cross, which He bore up to Mount Calvary. There He was fastened to the cross, by nails driven through His hands and feet, and He was raised up between two thieves. He expired in torments about the ninth hour of the day, Friday. The rocks were rent, the graves opened, the sun was eclipsed; all nature seemed moved by the death of the Man-God.

The Innocent One dies for the sinner, and the sinner is unmoved! The blood of Jesus Christ has not been shed in vain; if He does not obtain mercy for us, He will cry vengeance against us.

As the Church receives great consolation from celebrating the holy sacrifice of the Mass, she deprives herself of it to-day to give way entirely to her grief; she weeps over the sins of her

children, and over the outrages which her Divine Spouse has received. The office which she substitutes in place of the Mass, contains prophecies, figures, then the reading of the Passion of the Son of God. This is followed by prayers for all Christians, for pagans, even for the Jews. Then comes a ceremony where Jesus Christ is represented bearing His cross and led to Calvary. The cross is uncovered, bishops, priests, altar-boys, rich and poor, approach to kiss the sacred wood of the cross. It would seem as if the weeping children of the best of fathers just departed, are admitted to the chamber of death, where he lies on his bier, and they come with respect and sorrow to kiss his revered remains. During this imposing ceremony the *Vexilla Regis* is chanted to a slow and solemn air. The office ends with the priest's communion, in which he consumes the Host consecrated the day before, and exposed to the adoration of the faithful. As we depart our hearts should be filled with the sentiments which induced those who witnessed the death of our Lord to shed tears and strike their breasts.

Holy Saturday.—Till Nones the Church thinks only of the death and burial of Jesus Christ, then she celebrates in the morning the

office formerly offered in the evening, and occupying the whole night. It begins with the solemn lighting of new fires, to show that the light of the world, which had been extinguished, is about to revive more brilliant than ever. The deacon then announces the benefit of our Redemption by the sublime chant of the *Exultet.* He earnestly implores the faithful to pass the Easter holidays piously. After the reading of some lessons from the Old Testament, the clergy go in procession to the baptismal fonts, to bless the water which is to serve in administering the sacrament of Baptism. The priest sprinkles the people with the newly-blessed water. Mass and Vespers are solemnly chanted, to rejoice in anticipation of the resurrection of Christ. Let us redouble our zeal to revive in us the grace of baptism. Let us promise once more to keep the promises we made to God the day we became His children by adoption. Let us beseech Him to give those whom He this day admits to the rank of His ministers, the graces and gifts of the Holy Ghost which He granted to the apostles. Let us not forget that this day should be devoted to the remembrance of our Saviour's burial. Let us consider Him in the tomb, as the grain of wheat

cast into the earth, to germinate there in a most divine manner, and to spring forth with that innumerable posterity promised to Abraham.

EASTER SUNDAY.—On the third day after His death Jesus Christ came forth from the tomb by virtue of His omnipotence. In vain were guards set around the sepulchre, the hour of the power of the Prince of Darkness had passed ; it was necessary that the great miracle should be accomplished which was to serve as a proof to religion. Holy women anticipate the rising of the sun to come and embalm the precious remains of their dear Lord ; but what a surprise ! They behold an angel, radiant with light, who says to them, "Fear not, I know that you seek Jesus of Nazareth. He is risen ; He is not here ; behold the place where they laid Him. But go tell His disciples." Peter and John hasten to verify this prodigy. The other disciples, persuaded in their turn by frequent apparitions, regain courage, and prepare to announce everywhere that Jesus Christ is risen.

"Behold the day which the Lord hath made, let us rejoice and be glad therein." These words are constantly repeated by the Church on this holiday. She wishes her children who have taken part in the sufferings and death of our Saviour

by compunction and penance, to take part in the glory and joy of His resurrection by a lively faith in this great mystery, by hope to see accomplished in them what they behold to-day in their divine Head, by an ardent love of Him, who, having died for our sins, rose for our justification ; in fine, by a new, heavenly, celestial life, formed on the model of the glorious and immortal life of Jesus Christ, risen from the dead.

THE ASCENSION.—Forty days had elapsed since the resurrection. Jesus led His apostles and disciples to Mount Olivet, and, after blessing them, He rose up before their eyes, enveloped in a bright cloud. He rose glorious from the tomb by His own power, and by the same power entered the heavens, to take His seat upon His throne, at the right hand of His divine Father. There He intercedes without ceasing for us, and prepares thrones for us, which we shall occupy if we imitate His virtues, if we keep His commandments. O, Jesus! shall I long be separated from Thee ?

Let us be detached from earth, and sigh after the happiness of Heaven, to which Jesus has opened the gates ; let us follow Him in spirit ; let us ask Him, as Eliseus asked Elias, His twofold spirit : the charity which loves God for

Himself, and the charity which loves our neighbor for the love of God.

WHITSUNDAY, OR PENTECOST.—For ten days the apostles had lived in silence and retirement. They constantly raised their hands and eyes to Heaven, invoking with all their fervor the spirit of consolation whom Jesus thrice had promised them. Suddenly a loud sound is heard, like that of a violent tempest; the upper-room where they were was shaken to its base. A fiery cloud divides in the form of tongues, and rests upon the apostles. The Holy Ghost descends upon each of them in this form. Animated by this divine fire, the apostles are no longer the same men. They immediately preach the Gospel in Jerusalem, to which the great festival had gathered an immense crowd of Jews from all nations. The gift of tongues and miracles is imparted to the apostles. Prisons and torments cannot daunt them. These men just before so weak, so ignorant, propose no less than the conquest of the whole world for religion.

Let us this day implore a part in the light, the charity, the interior strength, which were infused into the minds and hearts of the disciples and first Christians. Let us read in the Acts of the Apostles the history of the rising

Church. By studying the noble models offered us by the primitive Christians we will animate ourselves with a holy zeal to revive those happy times when those who persevered in prayer and in the Gospel doctrine, praised God with simplicity and joy, all being of one heart and one mind.

TRINITY SUNDAY.—The Holy Trinity was invoked upon us at the Baptismal Font. The priest says to us: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." At the gate of the tomb, when we are stretched panting on our bed of agony, religion will address us in these words: "Go forth, Christian soul, in the name of the Father who created thee, in the name of the Son who suffered for thee, in the name of the Holy Ghost who sanctified thee." All the sacraments are administered in the name of the august Trinity; and the Churches so anxious that the faithful should never lose sight of this mystery, that she introduces into her morning and evening prayers, her sermons, her hymns, her sacrifice. She incessantly repeats: "Glory be to the Father, Glory be to the Son, Glory be to the Holy Ghost." She imitates the Seraphim, who chant, in response to each other; "Holy!

Holy! Holy! Lord God of armies, Heaven and earth are full of Thy glory. Hosanna in the highest."

We adore the most Holy Trinity every day, and more especially still every Sunday, but the Church institutes a special feast for this mystery on the first Sunday after Pentecost, that we may make a more solemn profession of our faith, before all who gainsay it. Let us on this day remember what Religion teaches us of this fundamental mystery of Christian faith. Let us say, from the bottom of our hearts, that we submit our reason to revelation, and to the teaching of the Church, and that we regard as a heathen and publican, according to the precepts of Jesus Christ, whoever will not hear the Church.

Corpus Christi.—The Church repeats to-day what the Gospel teaches us of the institution of the Blessed Sacrament. On reading the Gospel we see how our Saviour sought to prepare the minds for the great mystery of His love. He knew that haughty reason would revolt against what it could never understand, hence a year before the institution of the Holy Eucharist, he spoke as we read at Capharnaum, before the assembled people. At last the night of the Last Supper arrived, and there, seated at table

with the twelve apostles, He bequeathed to men the gift of His eternal love. "He took bread, and having given thanks, He blessed and broke and gave to His disciples, saying : Take ye, and eat ; this is My Body which shall be delivered for you. In like manner also the chalice, and having given thanks, He blessed and gave it to them, saying : Drink ye all of this, for this is My Blood of the New Testament, which shall be shed for you and for many unto the remission of sins. As often as ye shall do this, do it in commemoration of Me." The God who by His power wrought the prodigy of the Eucharist, is the same who created and adorned the universe, and we who refuse to blast our souls with doubt, we bow down our minds before what the Catholic faith adores, we believe that it is as easy for God to become the spiritual nourishment of men, as to draw light from the bosom of darkness. Many heretics had blasphemed against the mystery of the altar, and the Church felt the need of a striking expiation ; she instituted the feast of Corpus Christi, and ordered it to be celebrated with all the solemnity of a feast of the first order.

The Procession of the Blessed Sacrament varies in pomp and beauty, with the places

where it is held, majestic in the great city, it is full of grace in villages. Corpus Christi in the country parts of Catholic lands may be compared to the Jewish Feast of Tabernacles, God comes to dwell under bowers of leaves and flowers. In cities the music of chimes and the thunder of cannon announce that the Almighty has crossed the threshold of His temple. At times voice and instrument cease, and a silence as overpowering as that of ocean in a calm, reigns through that pious multitude; only their tramp on the pavement is heard. But whither goes this awful God, whose majesty the powers of earth thus proclaim? He goes to repose beneath a canopy, beneath the leafy bowers, which offer Him, as in the days of the old Law, rustic retreats. The poor and the children precede Him, judges, warriors, potentates follow him: He proceeds between simplicity and earthly grandeur. The windows and walls of the city are lined with people, their hearts expanding in this feast of the Lord of the universe. The lisping infant stretches out its hands to the sweet Jesus, and the old man bending over the grave feels suddenly freed from his fears; an indescribable assurance of life fills him with joy at the sight of the living God. Let us attend the mass and other

offices, and the procession wherever it takes place; their majesty imprints a sweet respect, and infuses a sweet consolation into the hearts of those who follow them. Let us often during the octave of Corpus Christi, prostrate ourselves at the foot of the altar, to make an act of reparation to Jesus Christ for all the outrages committed by men against the Sacrament of His love. Let us receive communion to repair the faults of previous communions, to enter into the spirit of the feast, and to give Holy Church the greatest consolation we can offer her. Let us hearken to the lessons which Jesus Christ gives us from within the Tabernacle. What a model of humility, meekness, patience and charity.

FEAST OF THE SACRED HEART.—The feast of the Sacred Heart, is a day of graces and benedictions. Let us honor the Heart of Jesus, let us study His sentiments; let us make Him an act of reparation for all the insults He has received; let us consecrate to Him our hearts; let us converse with Him as long as we can; let us ask pardon for the communions we have made with tepidity or without the requisite dispositions. Let all our prayers express love and gratitude. Let us perform the Holy Hour, and recite the Little Office of the Sacred Heart.

Visitation of the Blessed Virgin, July 2.—Mary had scarcely conceived the Eternal Word, when, inspired to visit her who bore in her womb the precursor of the Redeemer, she traversed the mountains of Juda. As she reached Elizabeth's home, her voice fell on the ears of her favorite cousin. Elizabeth at once felt the precious child, whom the Almighty had given her in her old age, leap with joy within her. Full of the spirit of God, she saw that Mary was blessed among all women, and that the infant whom she bore was the Saviour whom God had promised to earth. She manifests her astonishment that the Mother of her God should visit her; but Mary found matter for self humiliation in the praises bestowed upon her, and in an admirable canticle exalts the power and mercy of the Most High.

Our Lady of Mount Carmel, July 16.—Carmel, famous already as the abode of Elias, and by the victory which that prophet of the living God gained over the prophets of Baal, received new glory from the fact that the Queen of Heaven and earth has not disdained to add to her glorious titles that of Our Lady of Mount Carmel, a title so justly given to her by the gratitude of her children, and solemnly con-

firmed by the authority of the Sovereign Pontiffs. Sixtus V. authorized the feast of Our Lady of Mount Carmel, for the Carmelite Order; it was extended to several countries by other Popes, and is now celebrated throughout the Church by a decree of Benedict XIII.

No one who wears the Scapular of our Lady of Mount Carmel will omit to gain on this day the many graces offered by the Church to the faithful children of Mary.

Feast of the Assumption of the Blessed Virgin, August 15.—It was neither advanced age nor the infirmities of life that burst the mortal bonds of Mary; it was the fire of divine love that separated her soul and body. Death could not hold captive her who had brought forth the Author of Life. The Church proclaims that Mary has been raised above the Angels and Elect of God, and that she beholds above her only the august Trinity, from whom she receives all her grandeur and her glory.

This exalted position becomes Mary's eminent dignity of Mother of God; it is the reward of her humility, her charity, her innocence, and her horror of sin. Let us admire the privileges granted to Mary; let us imitate her virtues. Her triumph teaches us that whoever will hum-

ble himself by a sincere humility shall be exalted, and that we must follow our Saviour and tread the dolorous way of Calvary, in order to enter into glory.

It is well to prepare for this great feast some days before, and to anticipate the fast of the eve by mortification, retreat, prayer, confession, and good works, that will fit us to share in the joy of the Church.

Nativity of the Blessed Virgin, September 8.—After four thousand years' sorrow, a beautiful day came at last to gladden the earth. The birth of Mary was the dawn which ushered in the Sun of Justice, whose fruitful power was to render glory to God and give peace to men. The Holy Trinity bent on Mary their look of pleasure, and angels descended from Heaven and surrounded the cradle of their Queen, never to leave her. O blessed Anne! O blessed Joachim! who would not share your joy and rapture? Mary's birth is the festival of the whole earth. By this blessed event, Heaven dissipated our fears, excited our faith, strengthened our hopes, banished despondency, encouraged pusillanimity. O unspeakable gift of our God! The Mother of the Redeemer has appeared; let earth cease to mourn. Behold

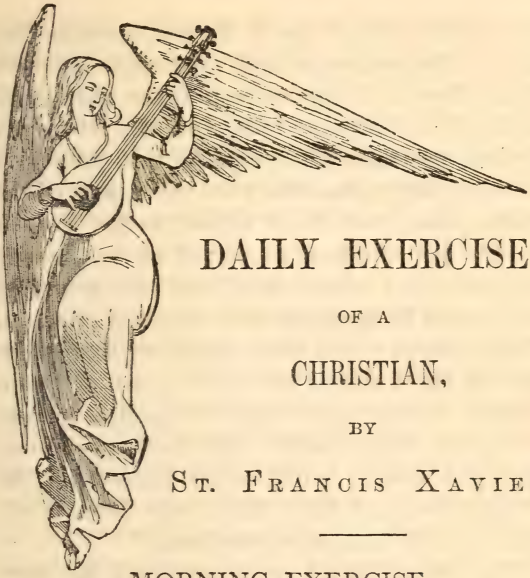
her who will break the fetters of our slavery. Soon the fruitful clouds will rain down the Just one. From the bosom of Mary He will come forth to conquer hell and deliver earth.

How beautiful was the day when it was said: The Mother of the Saviour is born! Let us commemorate it by the practice of all virtues.

ALL SAINTS. Nov. 1.—The number of Saints whose festivals are celebrated during the year is great, but the number of those whose names are unknown to us is still greater. Every age, every condition, every country has its own, and God who permits their glory to be hidden from the eyes of men, has written their names on the Book of Life while awaiting the day of revelation. To-day the Church presents to our veneration all the inhabitants of the heavenly Jerusalem, that there may be none unhonored, uninvoked, or to whom we do not pay a religious homage. Let us be imitators of the Saints as they were of Jesus Christ.

ALL SOULS. THE COMMEMORATION OF THE FAITHFUL DEPARTED. Nov. 2.—If religion teaches us the necessity of being purified from all sin in order to enter Heaven, she is far from discouraging us in our weakness; she shows us intercessors in our relatives and friends who

will survive us. How this doctrine draws more closely the ties of affection and charity which unite us, by the consoling thought of services to be rendered and received after death. It is indeed in the bosom of Catholicity that sentiments of gratitude, friendship, filial piety, conjugal love, maternal devotedness, subsist even beyond the grave; and that death gives them fresh activity by the hope we have of being still useful to beings always dear to our hearts. It is only the true faith which pour such consolations into the bitterness of life. Can we help being deeply moved when we say: If I become more virtuous, if I purify myself in the salutary laver of penance, I may hasten by my prayers the happiness of those who have gone before me, and receive from those who survive me the favor I have obtained from those who preceded me? Thus religion constantly offers us new motives for becoming more perfect, and thus brings us naturally to that oracle of the Holy Ghost, which we read in the office of this day; "It is a holy and wholesome thought to pray for the dead."



DAILY EXERCISE

OF A

CHRISTIAN,

BY

ST. FRANCIS XAVIER.

MORNING EXERCISE.

THE Christian who is not satisfied to be one merely in name, but who would truly and practically act up to what he professes, should, on awakening in the morning, turn his mind to make three acts especially due to God and pleasing to Him. The first is the confession and adoration of the most Holy Trinity,

the mystery of God one in Nature, three in Persons. The profession and confession of three divine Persons in one essence is the distinctive mark of the Christian faith, and this we openly declare by making the sign of the cross and pronouncing at the same time the names of the Father, Son, and Holy Ghost, as the Church teaches her children to do; if we accompany the movement of our hand and the sound of the tongue by devotion and attention of mind. The moment you awake, therefore, sign yourself on the forehead and the breast, and pronounce at the same time the solemn invocation of the Holy Trinity, with the deepest reverence of a devout mind, so to adore God the Father, Son, and Holy Ghost, one Eternal Almighty God, Infinite in goodness.

The second duty is the exercise of the three theological virtues, thus to consecrate to our Creator the first fruits, as it were, of the day, and to gain to ourselves beforehand His favor which we so much need for everything. Repeat, therefore, the Creed, pronouncing each of the articles with your whole heart, and making an act of the strongest adhesion to all the dogmas it contains concerning the nature of God, the divine Persons, the Incarnation, life, death,

and resurrection of Jesus Christ, the holy Church and all the rest, saying in your heart as you give utterance to the words :

O MY God, three Persons in one God, I believe in my heart, all that the holy Roman Catholic and Apostolical Church believes and teaches concerning Thee ; all that she believes and teaches concerning the Son of the Eternal Father, Who for me was made man, suffered, died, and rose again, and Who reigns in Heaven with the Father and the Holy Spirit ; and all the other articles of Faith, which this holy Church teaches and professes. I am ready to lose everything, to suffer all violence and more than that, to pour forth my blood and my life, rather than allow this faith to be torn from me, or allow the least doubt as to any part of it. I am fully resolved to live and die in this profession, and if speech shall fail me, when I come to my last hour, now at this moment, instead of then, I declare in words which express my whole heart, that I acknowledge Thee, O Lord Jesus, for the

Son of God, I believe in Thee and I submit most humbly to Thee all my thoughts. Amen.

FROM Thee also, O Jesus Christ, my Redeemer, and from thy divine mercy I hope that through Thy merits, assisted by Thy grace, and corresponding to this grace by good works and fulfilling the precepts of Thy holy law, I shall one day come into the glory and happiness for which Thou hast been pleased to create and call me. Amen.

I LOVE Thee also, O my God, above all things, and I hate and detest with my whole heart the sins by which I have offended Thee, because they are displeasing in Thy sight, Thou who art supremely good and worthy to be loved; and as I acknowledge that I ought to love Thee with a love beyond all others, and strive to show Thee such love, so also I count Thee in my judgment infinitely above the worth of all things most fair and excellent,

and I firmly and irrevocably resolve never to consent to offend Thee, or to do anything in anyway which may displease Thy sovereign goodness, and put me in danger of falling from Thy holy grace, in which I am most firmly determined to persevere to my last breath. Amen.

IN the third place, in order to begin the day and the hours of light well, we must ask of God our Lord, the assistance of His grace that we may observe exactly the ten commandments of his most holy law; for none can arrive at eternal salvation except by observing them. Therefore, the precepts of the Decalogue should be repeated distinctly:

THE TEN COMMANDMENTS.

(Exodus xx., Deut. v.)

1. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness to anything that is in Heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve

them ; I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon their children unto the third and fourth generation of those that hate Me ; and showing mercy unto thousands of those that love Me and keep My commandments.

2. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath-day. Six days shalt thou labor, and shalt do all thy works ; but on the seventh day is the Sabbath of the Lord thy God ; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made Heaven and earth, and the sea, and all the things that are in them, and rested on the seventh day ; therefore the Lord blessed the seventh day, and sanctified it.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's house, nor his servant, nor his ox, nor his ass, nor anything that is his.

After having pronounced them slowly and attentively, these words should be added:

God our Lord says that those who observe and practice these ten Commandments shall go into Paradise, and there enjoy eternally supreme happiness. God our Lord says that those who do not observe and do not put in practice these Ten Commandments shall go into hell where they will be tormented eternally.

These two prayers should be added in order to obtain grace to observe the commandments of God:

I PRAY and beseech Thee, O Lord Jesus Christ, to grant me grace this day and during my whole life to observe perfectly the Ten Commandments.

I beg and entreat thee, holy Mary, my Sovereign Lady, intercede for me with Thy most blessed Son, Jesus Christ, and

obtain from Him, to grant me this day and all my life grace faithfully to observe these Ten Commandments. Amen.

Afterwards should be said with an attentive and devout heart, this prayer to God our Lord :

O ALMIGHTY God, Father of my Soul, Creator of all things that are in the world, in Thee, my God and Lord, the source of all my good, I place my whole confidence; I hope without any doubt that I shall obtain eternal salvation from Thy grace through the infinite merits of the Passion and Death of my Lord Jesus Christ, although the sins which I have committed from my tender years up to this day are very great indeed and very many. Thou, O Lord, hast created me, and given me body and soul and all that I have. Thou alone and none else hast formed me in Thy image and likeness. I return to Thee, O my God, endless thanks and praise, especially for the blessing Thou hast granted me of knowing the faith and the true laws of Jesus Christ

Thy Son. Weigh, O Lord, in the balance, my sins against the merits of the Death and Passion of my Lord Jesus Christ, and not against my own slender merits, which are indeed none at all; and so I shall be free from the power of the enemy, and shall go and enjoy eternally the glory of Paradise. Amen.

Prayer to our Most Holy Lady.

O MARY, my Lady, the hope of Christians, and Queen of Angels, and of all the Saints who are with God in Heaven, I commend myself to thee, my Lady, and to all the Saints, now, as if I were at the hour of my death, to preserve me from the world, the flesh, and the devil, the enemies who plot against my soul, employing all their power, and hoping, with deadly hate, to thrust it down into hell. Hinder this, O most tender Mother, I pray and beseech thee. Amen.

Prayer to St. Michael, the Archangel.

O MY most excellent Patron, the holy Archangel Michael, defend me against the devil at the hour of my death, when I shall stand before the judgment seat, rendering to God an account of my whole life. Amen.

Prayer to the Holy Guardian Angel.

O ANGEL of God, who by divine appointment, art my guardian to watch over me in all my ways, be pleased this day to enlighten, preserve, rule, and govern me, whom the goodness of God has committed to thy charge.

After this usual formulary should be added :

I beseech thee, O holy and blessed angel, to whose care and providence I am entrusted, be always at hand with help for me at the time of need. Bear my prayers into the sight of God our Lord, and let thy voice plead in His merciful ear, that by His mercy and through thy

intercession He may grant me the pardon of my past faults, a true knowledge of my present faults and a true contrition for them; and lastly, efficacious care to avoid those of which in future my frailty may be in danger, and that He may also grant me the grace to do good works and to persevere in so doing to the end of my life. Drive far away from me, by the virtue of Almighty God, all the temptations of Satan; and what I cannot merit by my own works, obtain by thine own gracious and powerful prayers to Him who is the Lord of both of us, that no mixture of sin, no leaven of wickedness may have place in me. And, if at any time thou seest me wander out of the right way and fall off to the crooked ways of sin, use every means to bring me back again to seek my Saviour in the paths of justice. If thou seest me fall into tribulation and distress, then in thy kindly charity use all thy sweet offices with God to obtain from Him for me at once the help which I need. I beseech thee never

to desert me, to protect me ever, visit me, help me, and defend me from all the vexations and assaults of evil spirits, watching over me night and day, at every hour, and at every moment, direct me whither thou wouldst have me go, and go with me and guard me. But above all things, O my guide and holy guardian, again and again I pray and beseech thee, bend all thy powers and redouble thy care for me at the time of my departure from this life, and permit me not to be terrified by the attacks or spectres of my enemies the devils. Let them find me shielded most efficaciously by thee, so that I fall not into despair, and leave me not before thou hast led me into the beatific sight of God our Lord ; where with thee, with the most blessed Mother of God ever Virgin, and all the saints, we may enjoy for ever the glory of Paradise, which is to be given us through Jesus Christ our Lord, Who, with the Father and the Holy Spirit, lives and reigns for ever. Amen.

Meditation.

AFTER having begun by these prayers, it is well for the faithful Christian, before giving himself up to the occupations of life, to meditate a certain space of time on the law of the Lord, which he may do profitably by renewing every morning the following exercises: Prostrate before God, let him go through and meditate separately the ten commandments of His law, according to this form. The first commandment of the divine law of my Lord and Creator is this: Thou shall love and worship the Lord thy God with all thy heart, etc. Then let him think over with himself and call to mind all the faults which, from his earliest years, he has committed against this precept during his whole life. Then condemning and detesting them with his whole heart, let him implore God to pardon those faults, and make a firm resolution to avoid henceforth sins of this kind, and rather to incur the risk and loss of all his property, his health, and even his life, than commit anything contrary to a commandment so just and salutary. Let him add two colloquies, in some such words as these. First to Jesus Christ let him say: I pray and beseech

Thee, O Jesus, my Lord, grant me to-day and all the days of my life, the abundance of Thy grace to observe this first precept of Thy holy law. Then to the blessed Mother of Jesus Christ: O my Lady, holy Mary, I beseech thee to pray for me to the blessed fruit of your womb, Jesus Christ my Lord, that this day and all the remaining days of my life He may mercifully supply to me abundant grace to perform fully all that is prescribed to me by this first commandment of His most holy law. In the same way let him go through the nine other precepts of the Decalogue.

This exercise, if gone through faithfully at the beginning of each day, is of the highest importance for securing eternal salvation. For as the Christian's whole hope and only way of arriving at the happiness to which he is called lies in his doing good works and avoiding evil works, of which the former are commended and the latter forbidden by the ten precepts of the divine law, it is easy to see how much it conduces to this end to consider exactly and distinctly each one of the divine precepts, and thus to have set before us as in a mirror the stains of our souls which must be removed, and how much is still lacking to us. From this springs

true contrition, whereby we efface our old sins, and also that we guard ourselves beforehand against those faults into which we are in danger of falling on account of the treacherous occasion of daily life, and are able to weaken the power of bad associations and vicious habits, and daily acquire fresh strength from the firm and deliberate resolutions which we form, as also by imploring so continually the aid of God to resist the temptations to evil which may occur to us in all kinds of wickedness, every one of which falls under the ban of some one of the ten commandments of God, and consequently may be thought of with the greatest profit to our souls on this daily examination of those commandments, made in this consideration of them.

Here is also a remedy for that blindness of the spiritual eye, so common in all those who live without reflection, who let themselves fall into sin without feeling it, and in whom long habit has so blunted the sting of conscience that they drink in iniquity like water, not knowing what they are doing, while they are preparing for themselves destruction at the end, and like gamesters, stake their eternal salvation or damnation on a chance throw. In this exercise

care must be taken to dwell the longest time on those precepts as to which each offends most often, and most seriously; exciting a more lively sorrow for such sins in particular out of love for the divine Majesty which they have offended, and gathering up all the strength of the soul to form an irrevocable resolution of abstaining from them henceforth, avoiding also the occasions of them, and taking all fit ways and means to root up the bad habit which carries us headlong into them, especially employing the help of God's grace chiefly for this purpose.

After having gone through the Ten Commandments, the Christian should pronounce with the greatest attention, these or the like words:

I MOST firmly believe that if, which God forbid, death should surprise me before I had obtained the pardon of my grievous sin, committed against one of these ten divine commandments, immediately and without any hope of a remission of the sentence, my poor soul would be damned and cast into the everlasting fire

of hell, to be then tormented throughout eternity, without any redemption, also I am certain that if, as I desire and hope, when I yield my last breath, I am free from any mortal sin, and if I begin at this moment to correct in myself the bad habit of sinning against the Ten divine Commandments, then God our Lord will have compassion on my soul, and however great may have been the number of sins on my life, will lead me to eternal salvation, that is to say, to the glory of Paradise, after I have expiated the stains of my sins, by the trials and sufferings of this world patiently endured or by the pains of purgatory.

Of Hearing Mass.

EVERY morning when he leaves his home the Christian's first steps should be to the church, and there let him be present at the Holy Sacrifice of the Mass. While Mass is said, he may say within himself, or with his lips if he like better, these prayers, or others like them :

O LORD Jesus Christ, love of my heart, by the five wounds which Thy love for us inflicted on Thee on the Cross, help Thy servants whom Thou hast redeemed with Thy most Precious Blood. Amen.

LORD Jesus Christ, most merciful Saviour of men, by the Holy Cross, which Thou hast consecrated by the touch of Thy most pure Body, and which Thou hast purpled with Thy most Precious Blood; by the virtue of the Passion and the Death which Thou didst suffer for me thereon, forgive me my sins as Thou didst forgive the thief crucified beside Thee; give me victory over the enemies of my soul; and by Thy grace bring the men who are against me to a true knowledge of Thy Divinity, and to true repentance of their sins. Amen.

When the most Holy Body of the Lord is elevated and shown to the people, let him say:

I ADORE Thee, O Lord Jesus Christ, and I bless Thee for having ransomed the world and me by the Holy Cross. Amen.

When the sacred chalice of the Precious Blood of our Lord is elevated, let him say :

I ADORE Thee, O most sacred Blood of Jesus my Lord, shed upon the Cross to save sinners and me. Amen.

And as it is fitting that the Christian should not only be careful for his own salvation, but that of others. I should advise every one to repeat this prayer for the conversion of infidels at the moment the priest consumes the sacred Body and Blood of Jesus Christ in consummating the sacrifice.

O ETERNAL God, creator of all things, remember that the souls of infidels have been created by Thee out of nothing and formed after thine image and likeness. Behold, Lord, to the dishonor of Thy name, hell is peopled with them. Remember that Jesus, thy Son, suffered

for their salvation the most cruel death; permit not, I beseech Thee, O Lord, that Thy Son be any longer held in contempt by these infidels; but appeased by the prayers of thy chosen Saints, of the Church, the most holy Spouse of Thy Son, remember Thy mercy; forget their idolatry and infidelity, and grant that they may at length acknowledge our Lord Jesus Christ, whom Thou hast sent, in whom is our salvation, our life, our resurrection, by whom we have been saved and set at liberty, and to whom be all glory for ever and ever. Amen.

During the Day.

DURING the day the wear and tear of life and our promiscuous intercourse with men usually offer dangerous allurements to sin, especially to persons who by many sins in time past have contracted a habit of doing wrong. These last ought to recollect continually the shortness of this life, the nearness of death, the account they must render to God of all the actions of their life, the universal judgment

when we shall appear before the inexorable judgment seat of Jesus Christ, the everlasting flames of the damned, and the eternal happiness of Paradise, for which we were created, which is to be irreparably lost by any mortal sin. A person who is habitually filled with these thoughts, when he takes himself to the daily occupations and recreations of life, will certainly fall far more rarely than others, and will rise again more easily after he has fallen ; and he will generally be found ready and disposed to do that during his life which at the hour of death he would wish to have done. It will also be good for every one to be fully persuaded and thoroughly to understand that there is a great difference between sins of frailty, which are wrung as if by stealth, by the power of temptation or the unexpected snares of some false attraction, from persons otherwise well-disposed to good, and the great sins of inveterate habit, which have been long continued openly and shamelessly. The latter are incredibly greater than the former, the former more easily forgiven than the latter. So I should not be without hope that the repentance of persons whom a last illness might surprise in some fault of the first kind might profit them, but I should have great fears for

people of the other sort, for such people seem to me not so much to leave their sins, as their sins to leave them ; and it seems to me likely that there exists, as it were, an agreement between the divine mercy and justice of God, by which the indulgent kindness of his mercy may be allowed to cover those whose life has been once virtuously ordered, but who out of weakness and from the treachery of occasions of sin, which they never sought, may have been so unhappy as to fall into mortal sin, while those who, giving themselves an uninterrupted license in sin, are so bold as to carry on an open profession of wickedness to the very end of their life, will be sacrificed to the vengeance of the justice of God.

These things I specially commend to the thoughts of those who have hitherto found the holy war against sin a war of doubtful issue, and marked by successive alternation of fortune. As to those who are rather further advanced in the interior life and who have begun to taste how gracious is the Lord, I advise them often during the course of the day to raise their hearts to God, to make again and again acts of faith, of religion, of hope, and above all of pure and unmixed charity. It is a good thing to

know by heart forms of these acts, taken from the psalms or sacred hymns, and to repeat them from time to time. They may also be expressed in common language, or even sung.

Here is a metrical exercise of the love of God, without any mixture of our own interest, for the use of those who like it :—

O GOD, Thou art the object of my love,
Not for the hopes of endless joys above,
Nor for the fear of endless pains below,
Which those who love Thee not must undergo;
For me, and such as me, Thou once didst bear
The ignominious Cross, the nails, the spear,
A thorny crown transpierced Thy sacred brow,
What bloody sweats from every member flow!
For me in torture Thou resign'dst Thy breath,
Nailed to the Cross, and sav'dst me by Thy death:
Say, can these sufferings fail my heart to move?
What but Thyself can now deserve my love?
Such as then was and is thy love to me,
Such is and such shall be still, my love to Thee.
Thy love, O Jesus, may I ever sing,
O God of love, kind Parent, dearest King? Amen.

Evening Exercise.

AFTER the occupations of the day, when night the time for rest arrives, a Christian must never allow himself to trust his soul

to sleep, which is the likeness of death, without being prepared as for death itself. For who can promise him that on the morrow he will awake in health of mind and body? If he is wise he cannot doubt that most surely during the night which is about to begin, many in this wide world will be overpowered by some accident while they sleep, and so pass from sleep to death.

And since no one is able to guarantee him from being of the number, it would be unheard of folly to neglect those precautions, the irreparable omission of which may perhaps be matter for eternal sorrow. Therefore, let him kneel down before God, our sovereign Judge, and first give Him thanks for the great and innumerable blessings that He has given him during the course of his life, especially on the day that has just passed, as far as he knows them, and can give thanks for them; then having first implored light from above to recognize his faults, let him set on the other side the evils he has committed, calling to mind and confessing with shame whatever sins, especially that day, he may have committed, against or beyond the law of God, in omission, deed, will, thought, or word.

Having thus collected his heap of sins, let

him first condemn them in his own heart and abominate them with piercing sorrow, and then do away with them by the fire of the love of God, which alone has power that can destroy them; and by means of true contrition, conceived entirely out of perfect charity for God, who deserves infinite love, root out their remains and utterly blot them out, using all the force of his heart in this contrition ; and then let him make a firm resolution never to consent to the like again, either for any hope of enjoyment or profit, or from the fear of any danger whatsoever. With these things in his mind, let him repeat the ordinary form of confession of sins : I confess to Almighty God, etc. Let him also implore the help of God to perform what he has promised, making, for this purpose, prayers to Jesus Christ, to His most holy Mother, to the holy Guardian Angel, and to the Saints, inhabitants of Heaven, like the prayers set down before.

Parents and the heads of families ought to take great care to accustom their children, both boys and girls, from their tenderest years, to make these exercises daily, morning and night, or others of the same kind, as far as the capacity of their age allows ; and if they are not able to pray mentally, let them order them at least

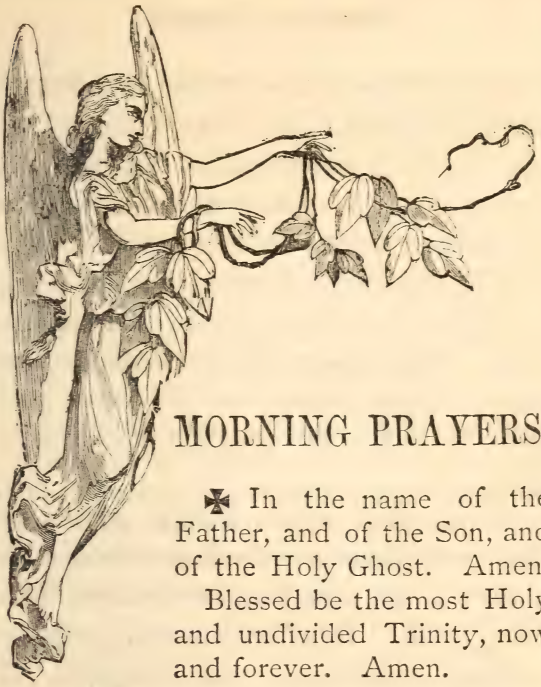
vocally in the morning when they rise, and before going to sleep at night, to pray to God on their knees, reciting three times the Hail Mary, according to the custom of the Church, as well as the Lord's Prayer and the Holy Creed, taking care to dwell rather more distinctly in thought on the passion, death, and resurrection of Jesus Christ.

MORNING PRAYER.

WE must anticipate the sun to bless Thee, and adore Thee at the dawning of the light," says the wise man. "In the morning I will stand before Thee," says the Psalmist. "For to Thee will I pray, O Lord: in the morning Thou shalt hear my voice." Our Saviour consecrated by His own example this meet offering of the first fruits of the day. At dawn He retired apart to pray. Indeed, is it not God who bestows on us this day just commencing for us? What more just than to thank Him for it, and offer it to Him! Do we know what accidents, what trials, what temptations await us? What more reasonable than to invoke the arbiter of all events, the dispenser of graces, the author of all gifts? Our existence is frail indeed; life

is beset with snares, disappointments, and reverses; but God is infinitely good, infinitely merciful; He is always nigh to them that invoke Him. Let us, then, never omit Morning Prayer; let us devote to it the first moments at our command, for fear that otherwise we may not find time for it.

Before prayer, let us recollect ourselves a moment, and after considering our own nothingness, and the divine Majesty before which we are, let us enter into sentiments of fear and love, like those of the patriarch Jacob, when he cried at the sight of the spot where he had felt the effect of the divine presence: "Indeed the Lord is in this place." Let our souls also be penetrated with the humble confidence which made Abraham say: "I will speak to my Lord, whereas I am dust and ashes."

The sun by its rising announces Thy majesty, O Lord, and the delights of the morning Thy goodness. I hear around me, as it were, a beautiful hymn of gratitude which rises toward Heaven. They are all Thy creatures saluting Thee at the commencement of the day. And I too bless Thee, O my God; my first sensation is a sigh of love for Thee; my first word a chant of glory, and an act of thanksgiving.

MORNING PRAYERS.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the most Holy and undivided Trinity, now and forever. Amen.

MOST holy and undivided Trinity, one God in three persons, I adore Thee with profound humility, and offer Thee with my whole heart, the homage due to Thy sovereign Majesty. O my God, I return Thee

thanks for the innumerable favors and benefits which I have received, especially for my preservation during the past night. I consecrate this day to Thee, and desire to employ it wholly in Thy service. I offer Thee all my thoughts, words, actions, and sufferings. Bless them, O Lord, that they may all be animated by Thy love and may tend to Thy greater honor and glory.

O adorable Jesus, divine model of that perfection to which we should all aspire, I am resolved to become like Thee, mild, humble, chaste, zealous, patient, charitable, and resigned. I will, in particular, exert all my efforts not to fall this day into the faults I so frequently commit, and which I most earnestly desire to correct.

O my God, thou knowest my weakness, and that I can do nothing with-

out the assistance of Thy grace; do not deny it to me, O my God! but proportion it to my wants. Give me sufficient strength to avoid evil, to practice all the good Thou expectest of me, and to suffer patiently all the afflictions Thou mayest be pleased to send me.

Pater Noster.

PATER noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum: fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

The Lord's Prayer.

OUR Father, who art in Heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Ave Maria.

Ave, Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

The Hail Mary.

Hail Maria, full of grace! the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Credo in Deum.

Credo in Deum, Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus; descendit ad inferos;

The Creed.

I believe in God, the Father Almighty, Creator of Heaven and earth. And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the

tertia die resurrexit a mortuis; ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

third day he rose again from the dead; he ascended into Heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Confiteor.

CONFITEOR Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaelo Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, et omnibus Sanctis: quia peccavi nimis cogitatione, ver-

The Confession.

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints: that I have

bo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, et omnes Sanctos, orare pro me ad Dominum Deum nostrum.

sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

May the almighty God have mercy on us, and forgive us our sins, and bring us to life everlasting. Amen.

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

May the almighty and merciful Lord give us pardon, absolution, and remission of our sins. Amen.

HOLY Virgin Mother of my God, who art also my Mother and Patroness, I place myself under thy protection, and throw myself with confidence beneath the wings of thy mercy. Be thou, O Mother of Tenderness, my refuge in trouble, my consolation in trial, and my advocate with thy Divine Son, this day, every day of my life, and particularly in the hour of my death.

ANGEL from Heaven, my faithful and charitable guide, obtain for me the grace to be docile to thy inspirations, and always to correct my steps in such a manner as never wilfully to stray from the commands of God.

GREAT Saint whose name I have the honor to bear, protect and pray for me, that, like thee, I may serve God faithfully on earth, and glorify Him eternally in Heaven.

An Act of Faith.

O MY God! I firmly believe all the sacred truths which Thy Holy Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

An Act of Hope.

O MY God! relying on Thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of Thy grace, and life everlasting, through the merits of Jesus Christ, and by the intercession of His Blessed Mother, and all the Saints.

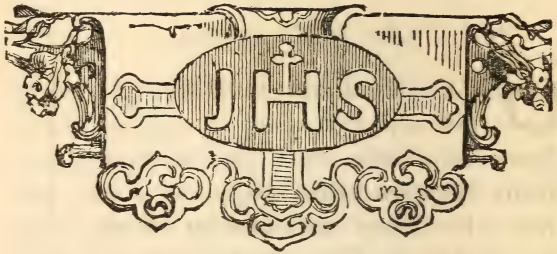
An Act of Love.

O MY God! I love thee above all things with my whole heart and soul, purely because of Thy infinite perfections, and I love my neighbor as myself for the love of thee; I forgive all who have injured me, and ask pardon of all whom I have injured.

Act of Contrition.

O MY God I am most heartily sorry for all my sins; I detest them above all things from the bottom of my heart, because they displease Thee, my God, who alone art worthy of my love, on account of Thy amiable and adorable perfections, and I firmly purpose with the assistance of Thy holy grace, never more to offend Thee, and to do all that I can to atone for my sins.

Most afflicted Heart of Mary pray for us.



* THE LITANY OF THE

HOLY NAME OF JESUS.

(*Form approved by Pope Pius IX.*)

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
Father of Heaven, God,
Son, Redeemer of the world, God,
Holy Ghost, God,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, Splendor of the Father,
Jesus, Brightness of eternal Light,

Have mercy on us.

Jesus, King of Glory,
Jesus, the Sun of Justice,
Jesus, Son of the Virgin Mary,
Jesus amiable,
Jesus admirable,
Jesus, the powerful God,
Jesus, Father of the world to come,
Jesus, Angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, Author of life,
Jesus, Model of all virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, Treasurer of the faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,

Have mercy on us.

Jesus, infinite Goodness,
Jesus, our Way and our Life,
Jesus, Joy of angels,
Jesus, King of the patriarchs,
Jesus, Master of the apostles,
Jesus, Teacher of the evangelists,
Jesus, Strength of martyrs,
Jesus, Light of confessors,
Jesus, Purity of virgins,
Jesus, Crown of all saints,
Have mercy on us.

Be merciful, *Spare us, O Jesus.*
Be merciful, *Hear us, O Jesus.*

From all evil,
From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of fornication,
From eternal death,
From the neglect of thy inspirations,
By the mystery of thy holy incarnation,
By thy nativity,
By thy infancy,
By thy most divine life,
Deliver us, O Jesus!

By thy labors,
By thy agony and passion,
By thy cross and dereliction,
By thy languors,
By thy death and burial,
By thy resurrection,
By thy ascension,
By thy joys,
By thy glory,
} *Deliver us, O Jesus!*

Lamb of God, who takest away the sins of the world, *Spare us, O Jesus!*
Lamb of God, who takest away the sins of the world, *Hear us, O Jesus!*
Lamb of God, who takest away the sins of the world, *Have mercy on us, O Jesus!*
Jesus, hear us.
Jesus, graciously hear us.

Let us pray.

O LORD Jesus Christ, who hast said: Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you; mercifully attend to our supplication, and grant us the gift of Thy divine charity, that we may ever love Thee

with our whole heart and never desist from thy praise.

O JESUS! grant us a perpetual fear and love of thy holy name, as thou never ceasest to direct and govern by thy Providence those whom thou dost instruct in the solidity of thy love.

A Devout Recommendation, which may be used every Morning.

I ADORE and glorify thee, O blessed Trinity, God Almighty, Father, Son, and Holy Ghost. I offer myself to thy divine Majesty, humbly beseeching thee to take from me, and from all thy faithful, whatever displeases thee, and to give us that which is grateful in thy sight; grant that we may here do what thou commandest, and hereafter receive what thou promisest.

To thee, O Lord, I commend my soul and body (*my wife and children, my father and mother, my brothers and sisters*), my kinsfolk, benefactors, and friends, all

my nearest and dearest relatives, and all those for I am any ways bound to offer up my prayers. To thee I commend the Holy Catholic Church. To thee I commend these United States, and our President. Grant, O Lord, that all may know thee, all may honor and reverence thee, all may love thee, and be loved by thee. Recall those that err, and bring them again into the way of truth : abolish heresies, and convert to the true faith, all who as yet know thee not. Grant us, O Lord, thy grace, and preserve us in thy peace ; may thy holy will be done, and not ours. Comfort all that lead their lives in sorrow, misery, or temptation, and mercifully relieve them in their afflictions, whether spiritual or corporal. Lastly, I commend all universally to thy holy protection, beseeching thee to vouchsafe to grant unto the living forgiveness of their sins, and to the souls departed rest everlasting. Amen.

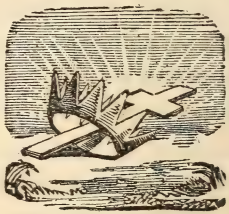
GRANT, O my Lord Jesus Christ, that I may persevere in good purposes,

and in thy holy service, to my death; and that I may this day perfectly begin, for all I have hitherto done is nothing. Amen.

Here, if you have leisure, add, out of the Devout Prayers any one that is adapted to your state in life, or the prayer for the day of the week.

O ANGEL of God, to whose care I am committed by the supreme clemency, illuminate, defend, and govern me this day in all my thoughts, words, and actions. Amen.

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.



DAILY DEVOTIONS.

The Angelus Domini.

To be said morning, noon, and night, in memory of the adorable mystery of the Incarnation of our blessed Saviour.

1. THE angel of the Lord declared unto Mary; and she conceived of the Holy Ghost. Hail Mary.

2. Behold the handmaid of the Lord, be it done unto me according to thy word. Hail Mary.

3. And the Word was made flesh, and dwelt among us. Hail Mary.

V. Pray for us, holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

POUR down thy grace into our souls, we beseech thee, O Lord; that as we have known the Incarnation of Christ, thy Son, by the message of an angel, so, by his passion and cross, we may come to the glory of his resurrection. Through the same Christ, our Lord. Amen.

At Paschal time, instead of the above, say, standing:

QUEEN of Heaven, rejoice, Alleluia.
He whom thou wast made worthy to bear, Alleluia,
Hath risen as He said, Alleluia.
Pray for us to our God, Alleluia.

V. Rejoice and be glad, O Mary the Virgin, Alleluia.

R. For the Lord hath risen indeed, Alleluia.

Let us pray.

O GOD, who through the resurrection of Thy Son, our Lord Jesus Christ, hast been pleased, etc., as p. 529.

Grace before Meals.

BENEDIC, Domine, nos et hæc tua dona, quæ de tua largitate sumus sumpturi, per Christum Dominum nostrum. *R.* Amen.

BLESS us, O Lord, and these Thy gifts, which of Thy bounty we are about to receive; through Christ our Lord. *R.* Amen.

Thanksgiving after Meals.

AGIMUS tibi gratias, omnipotens Deus, pro universis beneficiis tuis; qui vivis et regnas in sæcula sæculorum. Amen.

WE return Thee thanks, Almighty God, for these and all the blessings received from Thy bounty; through Christ our Lord. Amen.

Retribuere dignere, Domine, omnibus nobis bona facientibus propter nomen tuum, vitam æternam. *R.* Amen.

Vouchsafe, O Lord, to render to all who do us good for Thy name's sake, life everlasting. *R.* Amen.

Fidelium animæ, etc.

May the souls, etc.

EVENING PRAYERS.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us place ourselves in the presence of God and adore Him.

I ADORE Thee, O my God, with the dispositions with which the presence of Thy Sovereign Greatness inspires me. I believe in Thee because Thou art truth itself; I hope in

Thee because Thou art infinitely good; I love Thee with my whole heart, because Thou art supremely amiable; and I love my neighbor as myself for the love of Thee.

What thanks, O my God, should I not return Thee for the many favors Thou hast been pleased to bestow upon me. Thou hast thought of me from all eternity; Thou hast drawn me out of nothing; and Thou dost continue daily to load me with innumerable blessings! Alas! my God, what can I return to Thee for such bounty? Unite with me, ye blessed Spirits, in praising the God of mercies, who never ceases to confer favors, even on the most ungrateful and unworthy of His creatures.

Come, Holy Spirit, Eternal Source of Light, dispel the darkness that conceals from me the malice and deform-

ity of my sins. Grant, O my God, that I may detest them, if possible, as much as Thou dost, and that I may dread nothing so much as to commit any in future.

Daily Examination.

Examine your conscience, and consider where and in what company you have been this day. Call to mind the sins committed against God, your neighbor, or yourself; and reflect whether you have fulfilled the duties of your state of life.

Against God.—By omission or negligence in the discharge of our religious duties; irreverence, wilful distractions, or inattention in prayer; resistance to the divine grace; oaths; murmurings; want of confidence and resignation. [Pause and examine.]

Against our Neighbor.—By rash judgments; hatred; jealousy; contempt; desire of revenge; quarrelling; passion; imprecations; injuries; detraction; raillery; false reports; damaging, either of goods or reputation; bad example; scandal; want of obedience, respect, charity, or fidelity. [Pause and examine.]

AGAINST OURSELVES.—By vanity; human respect; lies; thoughts, desires, discourses, or actions contrary to purity; by intemperance, rage, or impatience; by an useless and sensual life; or by sloth, in not complying with the duties of our state. [Pause and examine.]

WHAT would I not give, O my God! that I had never offended Thee! but since I have been so unhappy as to displease Thee, I am resolved to testify my grief by leading a more regular life. I renounce all my sins and the occasions of them, especially those into which I have had the unhappiness so frequently to relapse; and if Thou wilt give me Thy grace, as I most fervently hope and implore, I will strive to fulfil all my obligations, and nothing shall be capable of withholding me when called upon to serve Thee.

The Lord's Prayer.

OUR Father, who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

The Angelical Salutation.

HAIL Mary, full of grace, our Lord is with thee; blessed art thou amongst women; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

The Apostles' Creed.

I BELIEVE in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; He descended into Hell; the third day He rose again from the dead; He ascended into Heaven; and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The Confiteor, or General Confession.

I CONFESS to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and most merciful God grant me pardon, remission and absolution of all my sins.

Bless, O Lord, the repose I am about to take in order to repair my strength, and thus become better enabled to serve Thee.

Holy Virgin, Mother of my God, and after Him my only hope, my good Angel, my holy Patron, intercede for me, protect me during this coming night, through my whole life, and particularly at the hour of my death.

Pour down Thy blessing, O Lord, upon my parents, benefactors, friends and enemies. Protect all those placed over me in authority, whether spiritual or temporal. Succor the poor, all who are in prison, the afflicted, the sick, the agonizing and travellers. Convert the hearts of heretics and enlighten the minds of infidels.

O God of bounty and mercy, take

pity on the souls of the faithful suffering in purgatory; deliver them from their torments; and grant eternal life and rest to all those for whom I am bound to pray.

* LITANY OF THE BLESSED VIRGIN.

COMMONLY CALLED THE LITANY OF LORETTO.

(Partial Indulgences. Plenary on the Feasts of the B.V.)

Ant. Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Ant. We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

Kyrie eleison.
Kyrie eleison.

Lord have mercy.
Lord have mercy.

Christe eleison.	Christ have mercy.
Christe eleison.	*Christ have mercy.*
Kyrie eleison.	Lord have mercy.
Kyrie eleison.	*Lord have mercy.*
Christe audi nos.	Christ hear us.
Christe exaudi nos.	*Christ graciously hear us.*
Pater de cœlis Deus,	God the Father of Heaven,
Fili Redemptor mundi Deus,	God the Son, Redeemer of the world,
Spiritus Sancte Deus,	God, the Holy Ghost,
Sancta Trinitas, unus Deus,	Holy Trinity, one God,
Miserere nobis.	*Have mercy on us.*
Sancta Maria,	Holy Mary,
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo Virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure
Mater castissima,	Mother most chaste,
Ora pro nobis.	*Pray for us.*

Mater inviolata,	Mother inviolate,	
Mater intemerata,	Mother undefiled,	
Mater amabilis,	Mother most amiable,	
Mater admirabilis,	Mother most admirable,	
Mater Creatoris,	Mother of our Creator,	
Mater Salvatoris,	Mother of our Saviour,	
Virgo prudentissima,	Virgin most prudent,	*Pray for us.*
Virgo veneranda,	Virgin most venerable,	
Virgo prædicanda,	Virgin most renowned,	
Virgo potens,	Virgin most powerful,	
Virgo clemens,	Virgin most merciful,	
Virgo fidelis,	Virgin most faithful,	
Speculum justitiæ,	Mirror of justice,	
Sedes sapientiæ,	Seat of wisdom,	
Causa nostræ lætitiæ,	Cause of our joy,	

Ora pro nobis.

Vas spirituale,		Spiritual vessel,
Vas honorabile,		Vessel of honor,
Vas insigne devotionis,		Vessel of singular devotion,
Rosa mystica,		Mystical rose,
Turris Davidica,		Tower of David,
Turris eburnea,		Tower of ivory,
Domus aurea,		House of gold,
Fœderis arca,		Ark of the covenant,
Janua cœli,		Gate of Heaven,
Stella matutina,	*Ora pro nobis.*	Morning star,
Salus infirmorum,		Health of the sick,
Refugium peccatorum,		Refuge of sinners,
Consolatrix afflictorum,		Comforter of the afflicted,
Auxilium Christianorum,		Help of Christians,
Regina Angelorum,		Queen of angels,
Regina Patriarcharum,		Queen of Patriarchs,
Regina Prophetarum,		Queen of Prophets,
Regina Apostolorum,		Queen of Apostles,

Pray for us.

Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium,	Queen of all Saints,
Regina sine labe originali concepta,	Queen conceived without original sin,
Ora pro nobis.	*Pray for us.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Parce nobis, Domine.	*Spare us, O Lord.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Exaudi nos, Domine.	*Graciously hear us, O Lord,*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Miserere nobis.	*Have mercy on us.*
Christe audi nos.	Christ hear us.
Christe exaudi nos.	*Christ graciously hear us.*
Ant. Sub tuum præ-	*Ant.* We fly to thy

sidium confugimus, sancta Dei Genitrix, nostras deprecationes, ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

patronage, O holy Mother of God, despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Oremus.

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde: ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis gloriam perducamur; per eun-

Let us pray.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son has been made known by the message of an angel, may, by His Passion and Cross, be brought

dem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum. *R.* Amen.

to the glory of His resurrection: through the same Christ our Lord. *R.* Amen.

V. May the divine assistance remain always with us. *R.* Amen.

Prayer to the Sacred Heart of Jesus.

LORD Jesus, who through Thy tender love for the Church, Thy Spouse, hast been pleased to open to her the riches and sweetness of Thy divine Heart; grant us that our hearts may be enriched with the treasures therein contained, and replenished with its overflowing delights.

Prayer in honor of the Immaculate Heart of Mary.

O LORD of infinite clemency, who, for the salvation of sinners and help of the afflicted, hast given to the Blessed Virgin Mary a heart

like to that of her divine Son, and hast made it a source of meekness and mercy; grant, we beseech Thee, that those who honor that Immaculate Heart, may, through its merits and her intercession, become according to the Heart of Jesus.

Invocation to the Sacred Heart.

LORD Jesus, be pleased to shield with the protection of Thy Divine Heart, our Holy Father the Pope.

Prayer to Saint Michael.

GLORIOUS Saint Michael, prince of the celestial hosts, and protector of the Universal Church, defend us, we beseech thee from all dangers, visible and invisible, particularly from fire.

O MY God! I believe in Thee, I hope in Thee, and I love Thee

with my whole heart. Most afflicted Heart of Mary, pray for us.

* *The Memorare.*

REMEMBER, Mary, tenderest hearted Virgin, how from of old the ear hath never heard that he who ran to thee for refuge, implored thy help, and sought thy prayers, was forsaken of God, Virgin of Virgins, Mother, emboldened by this confidence I fly to thee, to thee I come and in thy presence, I, a weeping sinner stand. Mother of the Word Incarnate, O cast not away my prayer, but in thy pity hear and answer. Amen.

O LET it not be said, our dearest Mother, that we have perished at thy sacred feet, where no one ever found aught but mercy, grace and salvation.

Invocation to the Holy Ghost.

VENI, Sancti Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

COME, Holy Ghost, replenish the hearts of Thy faithful, and enkindle in them the fire of Thy divine love.

Emitte Spiritum tuum et creabuntur, et renovabis faciem terræ.

Send forth Thy spirit and they shall be created, and Thou wilt renew the face of the earth.

Oremus.

Let us Pray.

DEUS, qui corda fidelium Sancti Spiritus illustratione docuisti,

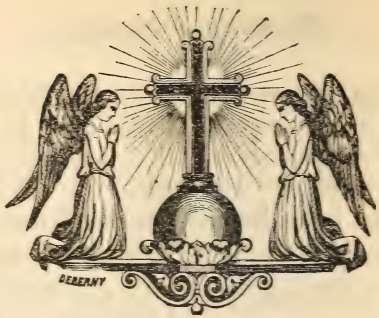
O GOD, who by the light of the Holy Ghost didst instruct the hearts

da nobis in eodem Spiritu recta sapere et de ejus semper consolatione gaudere. Per Christum Dominum. Amen.

of the faithful, grant us, by the same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of his comforts. Through Jesus Christ, etc. Amen.

Hail Mary, etc.

WE fly to thy patronage, O Holy Mother of God, despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.



*PRAYERS FOR THE FAITHFUL DEPARTED.

I.

PSALM CXXIX.

OUT of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities, Lord, who shall stand?

For with Thee there is merciful for-

giveness: and by reason of Thy law, I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning watch, even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with Him plentiful redemption.

And He shall redeem Israel from all His iniquities.

Eternal rest give to them, O Lord:

And let perpetual light shine upon them.

May they rest in peace. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us Pray.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants and Thy hand-

maids departed the remission of all their sins, that through the devout prayers of Thy Church on earth they may obtain that remission of pain which they have ever deserved, Who livest and reignest world without end. Amen.

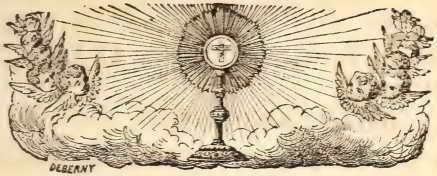
V. Eternal rest grant them, O Lord.

R. And Let perpetual light enlighten them.

V. May they rest in peace.

R. Amen.

Recite * five Our Fathers and Hail Marys with the versicle "Eternal Father, we pray Thee, help the souls of Thy servants, whom Thou hast redeemed with the Blood of Jesus Christ." Eternal rest, etc.



COMPLINE.

THE EVENING PRAYER OF THE CHURCH.

The Reader begins:

PRAY, Father, give me your blessing.

The Blessing.

MAY the Lord Almighty grant us a quiet night and a perfect end. Amen.

THE SHORT LESSON.—1 Peter v.

BRETHREN, be sober and watch; because your adversary, the Devil,

as a roaring lion goeth about seeking whom he may devour; whom resist ye strong in faith. But thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of the Lord.

R. Who made Heaven and Earth. Our Father, etc.

P. I confess to Almighty God, etc.

R. May Almighty God, etc.

P. Amen.

C. I confess to Almighty God, etc.

P. May Almighty God, etc.

R. Amen.

P. May the Almighty and merciful Lord, etc.

R. Amen.

V. Convert us, O God, our Saviour.

R. And turn away Thy anger from us.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia, (*or* Praise be to Thee, O Lord, King of everlasting glory).

Ant. Have mercy.

PSALM IV.—*Cum invocarem.*

WHEN I called upon Him, the God of my justice heard me: when I was in distress, Thou hast enlarged me.

2. Have mercy upon me: and hear my prayer.

3. O ye sons of men, how long will ye be dull of heart: why do ye love vanity, and seek after lying?

4. Know ye also that the Lord hath made His holy one wonderful: the Lord will hear me, when I shall cry unto Him.

5. Be ye angry and sin not: the things which ye say in your hearts, be sorry for upon your beds.

6. Offer up the sacrifice of justice, and hope in the Lord: there are many that say, Who showeth us good things?

7. The light of Thy countenance, O

Lord, is signed upon us: thou hast put gladness in my heart.

8. By the fruit of their corn and wine and oil: are they multiplied.

9. In peace in the self-same: I will sleep and I will rest.

10. For Thou only, O Lord, singularly hast settled me in hope.

Glory be to the Father.

PSALM XXX.—*In te Domine, speravi.*

IN Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice.

2. Bow down Thine ear unto me: make haste to deliver me.

3. Be Thou my God, my protector, and a house of refuge: to save me.

4. For Thou art my strength and my refuge: and for Thy name's sake, Thou wilt lead me and nourish me.

5. Thou wilt bring me out of this snare, that they have laid for me: for Thou art my protector.

6. Into Thy hands I commend my

spirit: Thou hast redeemed me, O Lord, the God of truth.

Glory be to the Father.

PSALM XC.—*Qui habitat.*

HE that dwelleth in the aid of the Most High: shall abide under the protection of the God of Jacob.

2. He shall say unto the Lord, Thou art my protector, and my refuge: my God, in Him will I trust.

3. For He hath delivered me from the snare of the hunters: and from the sharp word.

4. He shall overshadow thee with His shoulders: and under His wings shalt thou trust.

5. His truth shall compass thee with a shield: thou shalt not be afraid for the terror of the night.

6. Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or the noon-day devil.

7. A thousand shall fall at thy side, and

ten thousand at thy right hand: but it shall not come nigh thee.

8. But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

9. For Thou, O Lord, art my hope: thou hast made the Most High thy refuge.

10. There shall no evil approach unto thee: nor shall the scourge come near thy dwelling.

11. For He hath given His angels charge over thee: to keep thee in all thy ways.

12. In their hands shall they bear thee up: lest thou dash thy foot against a stone.

13. Thou shalt walk upon the asp and the basilisk: thou shalt trample under foot the lion and the dragon.

14. Because he hath hoped in me, I will deliver him: I will protect him because he hath known my name.

15. He shall cry unto me, and I will hear him: I am with him in trouble: I will deliver him, and glorify him.

16. I will fill him with length of days: and I will show unto him my salvation.

Glory be to the Father.

PSALM CXXXIII.—*Ecce nunc.*

BEHOLD now, bless ye the Lord: all ye servants of the Lord.

2. Who stand in the house of the Lord: in the courts of the house of our God.

3. In the nights lift up your hands to the holy places: and bless ye the Lord.

4. May the Lord out of Sion bless thee: who hath made Heaven and earth.

Glory be to the Father.

Ant. Have mercy on me, O Lord, and graciously hear my prayer.

TE LUCIS.

NOW with the fast departing light,
Maker of all! we ask of Thee,
Of Thy great mercy through the night,
Our guardian and defence to be.

Far off let idle visions fly;
No phantom of the night molest;

Curb Thou our raging enemy,
That we in chaste repose may rest.

Father of mercies, hear our cry;
Hear us, O sole-begotten Son;
Who with the Holy Ghost most high,
Reignest while endless ages run.

LITTLE CHAPTER.—Jer. xiv.

THOU, O Lord, art among us, and Thy holy name is invoked upon us, forsake us not, O Lord, our God.

R. Thanks be to God.

V. Into Thy hands, O Lord, I commend my spirit.

C. Into Thy hands, O Lord, I commend my spirit.

V. Thou hast redeemed us, O Lord, the God of truth.

C. I commend my spirit.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

C. Into Thy hands, O Lord, I commend my spirit.

V. Keep us, O Lord, as the pupil of Thine eye.

R. Protect us under the shadow of Thy wings.

The Nunc Dimittis, or Canticle of Simeon.

NOW Thou dost dismiss Thy servant, O Lord, according to Thy word in peace.

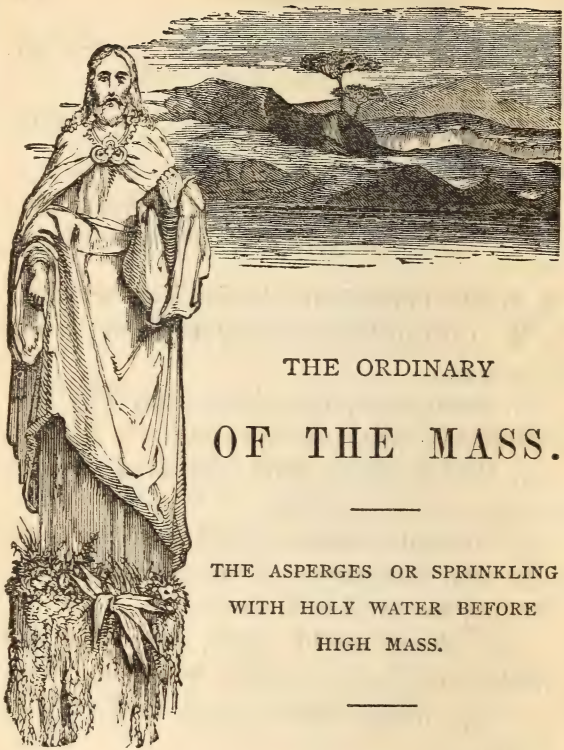
2. Because my eyes have seen Thy salvation.

3. Which Thou hast prepared before the face of all peoples.

4. A light to the revelation of the Gentiles, and the glory of Thy people Israel.

Glory be to the Father.

Ant. Save us, O Lord, when we are awake, and keep us while we sleep; that we may watch with Christ, and rest in peace.



THE ORDINARY

OF THE MASS.

THE ASPERGES OR SPRINKLING WITH HOLY WATER BEFORE HIGH MASS.

Ant. Asperges me, Domine, hyssopo, et mundabor : lavabis

Ant. Thou shalt sprinkle me with hyssop, O Lord, and I

me, et super nivem dealbabor.

shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

P. Miserere mei, Deus, secundum magnam misericordiam tuam.

P. Have mercy on me, O God, according to Thy great mercy.

V. Gloria Patri, etc.

V. Glory be, etc.

Ant. Asperges me.

Ant. Thou shalt sprinkle me.

The Priest, being returned to the foot of the Altar, says:

V. Ostende nobis, Domine, misericordiam tuam.

V. Show us, O Lord, Thy mercy.

R. Et salutare tuum da nobis.

R. And grant us Thy salvation.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Hear us, O holy Lord, almighty Father, eternal God; and vouchsafe to send Thy holy angel from Heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung, and Alleluia is added to the V. (Ostende nobis).

Ant. Vidi aquam egredientem de templo a latere dextro, Alleluia; et omnes ad quos pervenit aqua

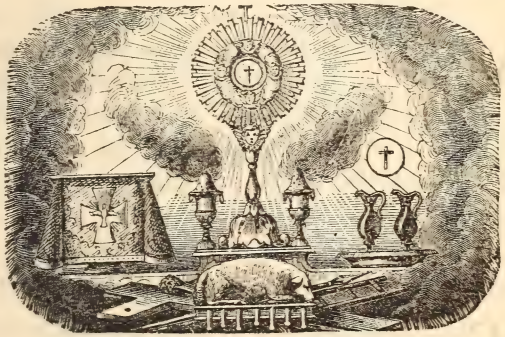
Ant. I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were

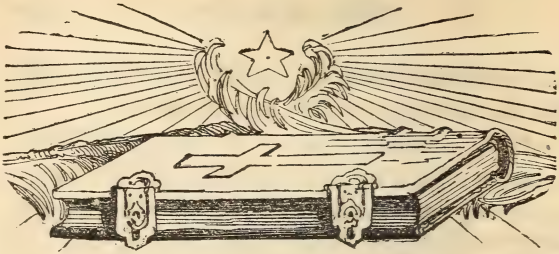
ista salvi facti sunt, et dicent, Alleluia.

P. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria, etc.

saved, and they shall say, Alleluia.

P. Praise the Lord, for He is good: for His mercy endureth forever. Glory, etc.





THE ORDINARY OF THE MASS.

ACCORDING TO THE ROMAN MISSAL.

MASS is said either as Low Mass (the responses being made by the Clerk); or as a High Mass, when the Responses, Gloria, Creed, and Preface are chanted; or a solemn High Mass, in which the deacon and subdeacon officiate.

The Preparation at the Foot of the Altar.

THE Priest, arrayed in his vestments, enters the sanctuary, preceded by the clerk, and bearing the chalice, covered with the veil, and the burse lying upon it. Placing these on the Altar, he descends to the foot of the Altar-steps, and begins the Mass, all the people kneeling.

In Nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Joining his hands before his breast, he says the following Antiphon, and the psalm from which it is taken, except in Masses for the Dead, and from Passion Sunday to Holy Saturday.

Ant. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

Ant. I will go unto the altar of God.

R. To God, who giveth joy to my youth.

PSALM XLII.

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

R. Quia tu es, Deus, fortitudo mea, quare me repulisti? Et quare

Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

R. For Thou art God, my strength; why hast Thou cast me

tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam; ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei; ad Deum, qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et

off? And why do I go sorrowful, whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me, and brought me to Thy holy mount, and into Thy tabernacle.

R. And I will go unto the altar of God; to God, who giveth joy to my youth.

P. To Thee, O God, my God, I will give praise on the harp: why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still praise him: the salvation of my countenance and my God.

P. Glory be to the

Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

R. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

R. To God who giveth joy to my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

The Priest bows down and says:

The Confiteor.

P. CONFITEOR Deo omnipotenti, etc.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

P. I CONFESS to Almighty God, etc.

R. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

The Clerk then, in the name of the People, repeats the same Confession of Sin, and all should join in it.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater,

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apos-

orare pro me ad Dominum Deum nostrum.

tles Peter and Paul, and all the saints, and you, Father, to pray to our Lord God for me.

The Priest, then, with joined hands, gives the absolution, saying:

P. Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

P. May Almighty God have mercy on you, forgive you your sins, and bring you to everlasting life.

R. Amen.

Signing himself with the sign of the Cross, he continues:

✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

✠ May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Bowing down, the Priest continues:

P. Deus, tu conversus, vivificabis nos.

P. Thou wilt turn, O Lord, and bring us to life.

R. Et plebs tua lætabitur in te.

R. And Thy people shall rejoice in Thee.

P. Ostende nobis, Domine, misericordiam tuam.

P. Show us, O Lord, Thy mercy.

R. Et salutare tuam da nobis.

R. And grant us Thy salvation.

P. Domine, exaudi orationem meam.

P. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Again joining his hands, he says *Oremus* (*Let us pray*), and goes up to the Altar, saying in a low voice:

P. Aufer a nobis quæsumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum

P. Take away from us our iniquities, we beseech Thee, O Lord, that we may be wor-

puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

thy to enter with pure minds into the Holy of Holies: through Christ our Lord. Amen.

Bowing down, he kisses the Altar-stone, containing the relics of some martyr or other saint, and says:

P. Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

P. We beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Incensing at Solemn High Mass.

At Solemn High Masses, the Priest blesses the incense, saying:

Ab illo bene ✠ dicaris in cujus honore cremaberis.

Be thou blessed ✠ by Him in whose honor thou shalt be burned.

He then returns the censer to the Deacon, who incenses him. Incense is a figure of prayer, and its use is derived from the old law. It reminds us that our prayer should, like it, rise to Heaven. The Priest and people are incensed to remind us that we are temples of the Holy Ghost.

After this incensing, or where there is none, the Priest makes the sign of the Cross, and, proceeding to the Missal, reads the *Introit*, a part of the Mass, consisting generally of a few versicles from one of the Psalms, and varying with the day.

The Introit of Trinity Sunday.

BENEDICTA sit Sancta Trinitas, atque indivisa Unitas; confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps.* Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!

BLESSED be the Holy Trinity, and undivided Unity; we will give glory to Him, because He hath shown His mercy to us. *Ps.* O our Lord God, how wonderful is Thy name in all the earth!

V. Gloria Patri, etc. Benedicta, etc. *to Ps.*

R. Glory be, etc. Benedicta, etc., *to Ps.*

The Priest, at the middle of the Altar, or, in solemn High Masses, at the Epistle side, re-

peats alternately with the Clerk, or Attendants, the *Kyrie Eleison,* as below. All should join in this cry for mercy, but with a truly contrite and humble heart.

P. Kyrie eleison.	*P.* Lord have mercy.
R. Kyrie eleison.	*R.* Lord have mercy.
P. Kyrie eleison.	*P.* Lord have mercy.
R. Christe eleison.	*R.* Christ have mercy.
P. Christe eleison.	*P.* Christ have mercy.
R. Christe eleison.	*R.* Christ have mercy.
P. Kyrie eleison.	*P.* Lord have mercy.
R. Kyrie eleison.	*R.* Lord have mercy.
P. Kyrie eleison.	*P.* Lord have mercy.

Gloria in Excelsis.

In High Masses the Priest chants the first words, and says the rest in a low tone, after which he sits down with his attendants till the choir has concluded it.

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi

GLORY be to God on high, and on earth peace to men of good-will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee

propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

thanks for Thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers: who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art Lord: Thou only, O Jesus Christ, together with the Holy Ghost, art Most High in the glory of God the Father. Amen.

Returning to the Altar, the Priest then kisses the Altar, and turning to the people, addresses them the pious salutation:

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. The Lord be with you.

R. And with thy spirit.

The Collect.

He then reads the Collect of the day, which is generally followed by one or two others, according to the season or the occurring feast.

The following Collect is said every day from Candlemas day to Passion Sunday, and from Trinity Sunday to the first Sunday of Advent, inclusively.

DEFEND us, we beseech Thee, O Lord, from all dangers of mind and body; and by the intercession of the blessed and glorious Mary ever Virgin, and of Thy blessed Apostles Peter and Paul, and blessed (N.*), and of all the Saints, mercifully grant us safety and peace; that, all adversities and errors being destroyed, Thy Church may serve Thee with secure liberty.

The Epistle.

(*For the proper Epistle of the Sundays and Holidays, see p.* 3.)

At the end of the Epistle, the Clerk responds:

R. Deo Gratias. *R.* Thanks be to God.

The Gradual, Tract and Sequence.

A few versicles called the Gradual are then said. If Alleluia is not said, a portion of the Psalms called the Tract, from the mournful tone of the chant, is introduced.

On certain feasts, and in certain Masses, after the Alleluia, a hymn called the Sequence or Prose is also here recited.

Having finished the Tract or Sequence, if any, the Priest goes to the middle of the Altar, and while the Clerk removes the Missal to the left hand or Gospel side of the Altar, says the following prayer, for grace to announce the Gospel, in which all should join, that the words of God, which we have heard and not kept, may not hereafter rise in judgment against us.

P. Munda cor meum ac labia mea, Omnipotens Deus, qui labia *P.* Cleanse my heart and my lips, O Almighty God, who didst

Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut Sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

R. Dominus sit in corde meo et in labiis meis ut digne et competenter annuntiem Evangelium suum. Amen.

cleanse the lips of the Prophet Isaias with a burning coal; and vouchsafe through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

R. May the Lord be in my heart, and on my lips, that I may worthily, and in a becoming manner, announce His holy Gospel. Amen.

In Solemn High Masses, the Deacon, after the Sequence or Gradual, places the Missal on the Altar. The Priest blesses the Incense, and the Deacon, having recited the prayer *Munda* kneeling before the Altar, goes up, takes the book, kneels to ask the Priest's blessing, which is given as above, *Dominus*, etc., substituting the second person for the first. After this the Deacon kisses the Priest's hands, and proceeds to the left side of the Sanctuary, and while the book is held by the Subdeacon between two lighted candles, in-

censes it and proceeds as below. In ordinary Masses the Priest, after the prayer *Dominus*, goes to the book and proceeds:

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

The Gospel.

The Priest or Deacon then gives out,

SEQUENTIA Sancti Evangelii secundum Matthæum.	THE continuation of the Holy Gospel according to Matthew.

(Or Initium Evangelii, etc., secundum Marcum, Lucam, Joannem—"Beginning of the Gospel," etc., according to Mark, Luke, John, as the case may be.)

The Priest or Deacon makes the sign of the Cross with his thumb on the Gospel, and on his forehead, lips, and breast, which the people standing also do, and while the Clerk or choir answers.

Gloria tibi Domine.	Glory be to Thee, O Lord.

(For the proper Gospel, see page 631).

The Deacon in solemn Mass incenses the book and reads.

After this, the Deacon in solemn Masses incenses the Priest, who has been standing on the Epistle side turned towards him, while the Clerk or choir answers:

R. Laus tibi Christe. *R.* Praise be to Thee, O Christ.

Then the Subdeacon carries the book to the Priest, who kisses it, saying:

P. Per Evangelica dicta deleantur nostra delicta. *P.* By the Gospel words may our sins be blotted out.

In ordinary Masses, the Clerk, after the Gospel, responds, *R.* Laus, etc., and the Priest, kissing the book, proceeds, *P.* Per, etc.

The Nicene Creed.

After the Sermon, the Priest, who has been seated, returns to the middle of the altar, and intones the first words of the Creed, which is immediately taken up by the choir, while he continues it in a low tone, and returns to his seat. In Low Masses he says it all in a low tone, immediately after the Gospel. During this profession of faith, the people stand.

P. Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis; et incarnatus est de Spiritu Sancto, ex Maria Virgine; et HOMO FACTUS EST.

P. I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father, before all ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made, who for us men, and for our salvation, came down from Heaven; and was incarnate by the Holy Ghost of the Virgin Mary; and BECAME MAN.

All kneel in honor of the Incarnation of our Lord.

Crucifixus etiam pro nobis, sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum scripturas; et ascendit in cœlum; sedet ad dexteram Patris; et iterum venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis.

He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the Scriptures; and ascended into Heaven, sitteth at the right hand of the Father; and He is to come again with glory, to judge both the living and the dead; of His kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filoque procedit; qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostoli-

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified: who spoke by the Prophets. And one

cam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest, returning to the centre of the Altar, kisses it, and turning to the people, again salutes them:

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

The Offertory

Is a short sentence which varies like the Epistle, etc.

Oblation of the Host.

Suscipe, sancte Pater omnipotens æter-

Accept, O holy Father, almighty, eternal

ne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentiis meis, et pro omnibus circumstantibus ; sed et pro omnibus fidelibus Christianis, vivis atque defunctis ; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences ; and for all here present ; as also for all faithful Christians, both living and dead ; that it may be profitable for my own and for their salvation unto life everlasting. Amen.

Then moving the paten, so as to form the sign of the Cross, in memory of the death of the divine Victim, he lays the Host on the corporal, and slides the paten partly beneath it.

In solemn Masses the Deacon then pours the wine into the chalice, and the Priest says the prayer "Deus qui," while the Subdeacon pours a few drops of water into it: the Deacon then hands the chalice to the Priest.

In other Masses the Priest receives the cruets from the Clerk, and pours in the wine, and a few

drops of water, which he blesses, except in Masses for the Dead, and says:

Deus ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster; qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

O God, ✠ who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this Water and Wine, we may be made partakers of His divinity, who vouchsafed to become partaker of our humanity, Jesus Christ Thy Son our Lord, who with Thee, in the unity of the Holy Ghost, liveth and reigneth, one God, forever and ever. Amen.

In solemn Masses, the Deacon, after handing the chalice to the Priest, says the following prayer with the Priest. In other Masses, the Priest returns to the middle of the altar, and raising the chalice with both hands, says:

Oblation of the Chalice.

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy divine Majesty it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Making the sign of the Cross with the chalice, he lays it down on the corporal, and covers it with the pall. Then he closes his hands, and bending over the altar, says:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord; and grant that the sacrifice we offer in Thy sight this day, may be pleasing to Thee, O Lord God.

Raising his head, he raises his extended hands, and with uplifted but instantly downcast eyes, he says (blessing, in the meantime, the bread and wine):

Veni, sanctificator, omnipotens æterne Deus, et bene✠dic hoc sacrificium tuo sancto nomini præparatum.

Come, O Sanctifier, Almighty and Eternal God, and bless ✠ this sacrifice prepared to Thy holy name.

Incensing in Solemn Masses.

Then in solemn Masses, the Deacon offers the incense cup, saying, "Bless Reverend Father;" and the Priest blesses the incense, as before, and puts some in the censer, saying:

Per intercessionem beati Michaelis archangeli stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus ✠ benedicere, et in odorem suavitatis accipere. Per Christum

May the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the Altar of Incense, and of all His elect, vouchsafe to bless ✠ this incense, and receive it as an odor of sweet-

Dominum nostrum. Amen.

ness. Through Christ our Lord. Amen.

Then, taking the censer from the Deacon, he incenses the offering, making the sign of the Cross thrice over them, and incensing thrice around them, saying:

Incensum istud a te benedictum, ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense which Thou hast blest, O Lord, ascend to Thee, and may Thy mercy descend upon us.

The Deacon then removes the chalice, which he has been holding, to the Epistle side, and the Priest, bowing, incenses the crucifix over the altar thrice; goes to the Epistle side and incenses it on the side, above and below; then returns to the middle of the altar, incenses it as he goes, and, making an inclination, proceeds in the same way to the Gospel side, which he incenses in like manner, and returns to the centre of the altar, incensing below. During this ceremony, he says (Psalm xl. 2):

Dirigatur, Domine, oratio mea sicut incen-

Let my prayer, O Lord, be directed as

sum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

incense in Thy sight: the lifting up of my hands as evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words, to make excuses in sin.

Then returning the censer to the Deacon, he says:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

May the Lord enkindle in us the fire of his love, and the flame of everlasting charity.

The Deacon then incenses the Priest, the attendant Clergy, and the Subdeacon, who holds the paten in a veil. The Censer-bearer then incenses the Deacon, Acolythes, and People.

The Lavabo.

The Priest, after being incensed—or, in Masses not solemn, after the Veni Sanctificator—pro-

ceeds to the Epistle side of the altar, and the Clerk pours water on his fingers, and the Priest wipes them on a towel, saying (Ps. xxv. 6):

LAVABO inter innocentes manus meas; et circumdabo altare tuum, Domine.

I WILL wash my hands among the innocent; and will compass thy altar, O Lord.

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

That I may hear the voice of Thy praise; and tell all Thy wondrous works.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Ne perdas cum impiis animam meam, et cum viris sanguinum vitam meam.

Take not away my soul with the wicked, nor my life with bloody men.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

In whose hands are iniquities: their right hand is filled with gifts.

Ego autem in innocentia mea ingressus

But as for me, I have walked in my in-

sum: redime me et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

nocence: redeem me and have mercy on me.

My foot hath stood in the direct way; in the churches I will bless Thee, O Lord.

Then follows, except in Masses for the Dead, and in Passion-time, the Doxology.

Gloria Patri et Filio, et Spiritui Sancto; sicut erat in principio et nunc et semper et in sæcula sæculorum. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Returning to the middle of the Altar, the Priest bows down and says:

Suscipe, sancta Trinitas, hanc Oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini

Receive, O Holy Trinity, this Oblation which we make to Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in

nostri, et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis dignentur intercedere in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

honor of the blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these, and of all the Saints; that it may be available to their honor, and our salvation; and may they vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth: Through the same Christ our Lord. Amen.

The Orate Fratres.

He then kisses the Altar, and turning towards the people, says:

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum patrem omnipotentem.

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. Suscipiat Domi-

R. May the Lord

nus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

R. Amen.

receive the sacrifice from Thy hands, to the praise and glory of His name, and to our benefit, and that of all His holy Church.

R. Amen.

The Priest then, in a very low tone, recites the Secret, a prayer which varies like the Epistle, etc.

The Secret for Trinity Sunday.

GRACIOUSLY hear us, O God, our Saviour, and by virtue of this Sacrament defend us from all enemies of mind and body; bestowing upon us grace now and glory hereafter. Through, etc.

The Priest having silently read the Secret, utters aloud the last words of the "Through, etc."

P. Per omnia sæcula sæculorum.

P. Forever and ever.

To which the Clerk or Choir responds:

R. Amen.

R. Amen.

The Priest without turning around, with his hands resting on the Altar, proceeds:

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Sursum corda.

R. Habemus ad Dominum.

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We have lifted them to the Lord.

Closing his hands, he continues:

P. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

P. Let us give thanks to our Lord God.

R. It is just and right.

The Preface.

Preface of Trinity Sunday, and every other Sunday that has no proper one.

I. VERE dignum et justum est, æquum et salutare, nos tibi sem-

I. IT is truly meet and just, right and salutary, that we

per, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus.

II. Qui cum unigenito Filio tuo, et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac sera-

should always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, Eternal God.

II. Who, together with Thy only begotten Son and the Holy Ghost, art one God and one Lord, not in a singularity of one Person, but in a Trinity of one substance. For that which by Thy revelation we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction; that in the confession of a true and eternal Deity, distinctness in the Persons, unity in the essence, and equality in the Majesty may be

phim ; qui non cessant clamare quotidie, una voce dicentes :

III. Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis ! Benedictus qui venit ✠ in nomine Domini : Hosanna in excelsis !

(Go on to p. 187.)

adored. Whom the angels and archangels, the cherubim also and seraphim praise ; and cease not daily to cry out with one voice, saying :

III. Holy, Holy, Holy, Lord God of Hosts. The Heavens and the earth are full of Thy glory. Hosanna in the highest ! Blessed is he that cometh ✠ in the name of the Lord. Hosanna in the highest.

(Go on to p. 187.)

In Masses for the Dead, and on doubles and semi-doubles having no proper preface :

I. As on p. 177–8.

II. Per Christum Dominum nostrum ; * per quem majestatem tuam laudant angeli, adorant dominationes,

I. As on p. 177–8.

II. Through Christ our Lord ; * through whom the angels praise Thy majesty, the dominations adore, the

tremunt potestates; cœli cœlorumque virrutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

powers do hold in awe, the Heavens, and the virtues of the Heavens, and the blessed seraphim, do celebrate with united joy. In union with whom we beseech Thee, that Thou wouldst command our voices also to be admitted with suppliant confession, saying:

III. As on p. 179.

III. As on p. 179.

From Christmas day to the Epiphany; on Corpus Christi; and on our Lord's Transfiguration:

I. As on p. 177–8.

II. Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit; ut dum visibiliter Deum cognoscimus, per hunc in

I. As on p. 177–8.

II. Because by the mystery of the Word made flesh, the new light of Thy brightness hath shone upon the eyes of our minds; that while we behold

invisibilium amorem rapiamur.

Et ideo, cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes.

III. As on p. 179.

God visibly, we may by Him be carried on to the love of things invisible.

And therefore, with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to Thy glory, saying without ceasing:

III. As on p. 179.

On the Epiphany and during its Octave:

I. As on p. 177–8.

II. Quia cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit.

Et ideo, cum angelis et archangelis, cum thronis et dominatio-

I. As on p. 177–8.

II. Because when Thy only begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of His immortality.

And therefore, with the angels and arch-

nibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

III. As on p. 179.

angels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to Thy glory, saying without ceasing :

III. As on p. 179.

In Lent till Passion Sunday:

I. As on p. 177–8.

II. Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia.

Per Christum, etc. (p. 179.)

III. As on p. 179.

I. As on p. 177–8.

II. Who by bodily fasting dost repress vices, elevate the mind, bestow virtue and rewards.

Through, etc. (p. 179.)

III. As on p. 179.

On Passion and Palm Sundays, Maunday-Thursday, and Feasts of the Holy Cross.

I. As on p. 177–8.

II. Qui salutem humani generis in ligno Crucis constituisti; ut unde mors oriebatur,

I. As on p. 177–8.

II. Who didst effect the salvation of mankind on the wood of the Cross: that from

inde vita resurgeret, et qui in ligno vincebat, in ligno quoque vinceretur. Per Christum Dominum nostrum, etc. (p. 179.)

whence death came, thence life might arise; and that He who overcame by the tree, might also by the tree be overcome. Through etc. (p. 179.)

III. As on p. 179.

III. As on p. 179.

From Holy Saturday to Ascension day.

I. Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed [in hac potissimum nocte vel die, vel] in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi, qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit.

I. It is truly meet and just, right and salutary, to praise Thee, O Lord, at all times, but chiefly [on this night or day, or] at this time, when Christ our Passover was sacrificed for us. For He is the true Lamb who hath taken away the sins of the world, who by dying destroyed our death, and by rising again restored us to life.

II. Et ideo, cum angelis, et archangelis, cum thronis, et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes.

II. And therefore, with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to Thy glory, saying without ceasing :

III. As on p. 179.

III. As on p. 179.

From Ascension day to Whitsun-eve.

I. As on p. 177–8.

II. Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia

I. As on p. 177–8.

II. Through Christ our Lord. Who, after His resurrection, appeared openly to all His disciples, and in their sight ascended up to Heaven, to make us partakers of His divinity. And therefore with the angels and archangels, with the thrones and dominations, and with all the army of the

cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

III. As on p. 179.

heavenly host, we sing a hymn to Thy glory, saying without ceasing :

III. As on p. 179.

From Whitsun-eve to Trinity Sunday ; and in Votive Masses of the Holy Ghost.

I. As on p. 177–8.

II. Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodierna die] in filios adoptionis effudit : Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ virtutes atque angelicæ potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes :

III. As on p. 179.

I. As on p. 177–8.

II. Through Christ our Lord. Who ascending above all the Heavens, and sitting at Thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption : Wherefore the whole world exults in overflowing joy. The heavenly virtues also, and the angelic powers, together hymn Thy glory, saying :

III. As on p. 179.

On Festivals of the Blessed Virgin Mary, the Purification excepted, on which is said the Preface of Christmas.

I. As on p. 177–8.

II. Et te in N. beatæ Mariæ semper Virginis collaudare, benedicere, et predicare. Quæ et unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum.* Per quem, etc. (p. 179.)

III. As on p. 179.

I. As on p. 177–8.

II. And that we should praise, bless, and proclaim Thee on the N. of blessed Mary ever Virgin. Who by the overshadowing of the Holy Ghost, conceived Thy only-begotten Son, and the glory of her virginity still remaining, shed forth upon the world the eternal light, Jesus Christ our Lord.* Through whom, etc. (p. 179.)

III. As on p. 179.

On the Festivals of the Apostles.

I. Vere dignum et justum est, æquum et salutare, te Domine suppliciter exorare, ut

I. It is truly meet and just, right and salutary, humbly to beseech Thee that Thou, O

gregem tuum, Pastor æterne, non deseras, sed per beatos apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores.

Lord, our eternal Shepherd, wouldst not forsake Thy flock, but keep it, through Thy blessed apostles, in continual protection; that it may be governed by those same rulers whom Thou hast appointed to preside over it as pastors in Thy stead.

II. Et ideo, cum angelis et archangelis, cum thronis et dominationibus cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

II. And therefore, with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to Thy glory, saying without ceasing :

III. As on p. 179.

III. As on p. 179.

The Canon of the Mass.

The Priest, extending, raising, and joining his hands (raising, too, his eyes, as if to direct his

attention, and immediately lowering them), bows over the Altar, and with his hands resting on the Altar, invokes the Father of Mercies through Christ his Son, on the Church militant on earth.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc sancta ✠ sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum; una cum famulo tuo Papa Nostro N. et Antistite nostro N. et omnibus orthodoxis

We, therefore, humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these holy ✠ unspotted sacrifices, which in the first place we offer Thee for Thy Holy Catholic Church; to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world; together with Thy servant N. our Pope, N. our

atque catholicæ et apostolicæ fidei cultoribus.

Bishop, as also all orthodox believers and professors of the Catholic and apostolic faith.

The Memento of the Living.

MEMENTO, Domine, famulorum famularumque tuarum N. et N.

BE mindful, O Lord, of Thy servants and handmaids, N. and N.

Here the Priest joins his hands, and prays, as we all should, for those for whom he specially intends to pray; then extending his hands, he proceeds:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro

And of all here present, whose faith is known, and devotion apparent unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of

spe salutis et incolumitatis suæ, tibique reddunt vota sua æterno Deo, vivo et vero.

their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

"*Communicantes.*"

Communicantes et memoriam venerantes imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi; sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ

Communicating with, and honoring the memory, in the first place, of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul,

et Damiani, et omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Cosmas and Damian, and of all Thy saints, through whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading the hands over the Host and Chalice, he says:

Hanc igitur oblationem servitutis nostræ sed et cunctæ familiæ, tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, and to dispose our days in Thy peace; preserve us from eternal damnation, and number us in the flock of Thine elect. Through Christ our Lord. Amen.

Then he joins his hands, and continues signing the oblation with the sign of the Cross.

Quam oblationem tu Deus, in omnibus, quæsumus, bene✠dictam, adscrip✠tam, ratam, rationabilem, accepta✠bilemque facere digneris, ut nobis Cor✠pus et San✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do Thou, O God, vouchsafe in all respects to make ✠ blessed, ✠ approved, ✠ ratified, reasonable and acceptable, ✠ that it may become to us the ✠ Body and ✠ Blood of Thy most beloved Son, Jesus Christ our Lord.

The Consecration.

As he utters the words, he performs each action they indicate.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem : tibi gratias agens, bene✠dixit, fre-

Who the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards Heaven, to God, His Almighty Father : giving thanks to Thee, did bless, break, and

git, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes: Hoc EST ENIM CORPUS MEUM.

give to His disciples, saying: Take, and eat ye all of this: FOR THIS IS MY BODY.

After pronouncing the words of consecration, the Priest, kneeling, adores the sacred Host; rising, he elevates it, amid the ringing of the bell; and then placing it on the corporal, again adores it.

After this he never disjoins his fingers and thumbs, except when he is to take the Host, until the Ablution.

He then proceeds, taking the Chalice in both hands:

Simili modo, postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene✠dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, HIC EST ENIM

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He bless✠ed, and gave to His disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHAL-

CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

ICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescumque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of me.

Kneeling, he adores; rising, he elevates the Chalice for the adoration of the faithful while the bell rings thrice again; then the Priest replaces the Chalice on the corporal, covers it, and again adoring, proceeds, extending his hands:

Unde et memores Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son our Lord, His resurrection from hell, and glorious ascension into Heaven, offer unto

præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctum, Hostiam ✠ immaculatum, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.

Thy most excellent Majesty, of Thy gifts and grants, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

Still extending his hands, he proceeds:

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as Thou wast graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which the high priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.

Bowing down profoundly, with his hands joined and placed upon the altar, he says, full of humility :

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione ✠ sacrosanctum Filii tui Cor✠pus ✠ et San✠guinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us as by participation at this altar, shall receive the most sacred ✠ Body and ✠ Blood of Thy Son may be filled with all heavenly ✠ benediction and grace. Through the same Christ our Lord. Amen.

Memento for the Dead.

Memento etiam, Domine, famulorum famularumque tuarum

Be mindful, O Lord, of Thy servants and handmaids [N.], and

N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

[N.] who are gone before us with the sign of faith, and slumber in the sleep of peace.

Here he pauses to recommend the souls for whom he especially desires to pray.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur: per eundem Christum Dominum nostrum. Amen.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace: through the same Christ our Lord. Amen.

Then he continues, raising his voice:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationem tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum

And to us sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias,

Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints: into whose company we beseech Thee to admit us, not as a rewarder of merit, but as a free bestower of pardon. Through Christ our Lord.

Then blessing the sacred species twice, he says:

Per quem hæc omnia, Domine, semper bona creas, sancti✠ficas, vivi✠ficas, bene✠dicis, et præstas nobis.

By whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things.

He uncovers the Chalice and makes a genuflexion; then taking the Host in his right hand, and the Chalice in his left, he makes the sign of the

Cross three times over the mouth of the Chalice, saying :

Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor et gloria.

Through Him, ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the ✠ Father Almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

During the last words he holds the sacred Host over the Chalice, and slighty elevates both of them together; after which he replaces them as before, and making a genuflexion, says aloud :

P. Per omnia sæcula sæculorum.

P. Forever and ever.

R. Amen.

R. Amen.

The Lord's Prayer.

Oremus.

Let us pray.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Instructed by Thy saving precepts, and following Thy divine instruction, we presume to say:

Pater Noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra; panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem.

Our Father, who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in Heaven; Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

P. Amen.

P. Amen.

The Priest, taking the paten in his hand (or in Solemn Masses receiving it from the Subdeacon by the hands of the Deacon), continues full of the spirit of the Lord's Prayer, as follows, crossing himself with the paten towards the close:

Libera nos, quæsumus, Domine, ab omnibus malis præteritis, præsentibus, et futuris;

Deliver us, O Lord, we beseech Thee, from all evils, past and present, and by the inter-

et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris, ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

cession of the blessed and glorious ever Virgin Mary, Mother of God, thy holy Apostles Peter and Paul, and Andrew, and all the saints ; grant peace in our days, that through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance.

Sliding the paten under the Host, he takes the pall from the Chalice and makes a genuflexion; and taking the Host, breaks it over the Chalice according to the divine institution—"He blessed and broke," and says:

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ, Thy Son our Lord.

Laying down the portion in his right hand, he breaks a particle from the other, continuing:

Qui tecum vivit et

Who, with Thee and

regnat, in unitate Spiritus Sancti, Deus

the Holy Ghost, liveth and reigneth, God

Concluding, as he holds this particle in his right hand, and the Chalice in the left:

V. Per omnia sæcula sæculorum.

R. Amen.

V. World without end.

R. Amen.

Making the sign of the Cross with the particle over the Chalice, he addresses the people, but without turning:

V. Pax ✠ Domini sit ✠ semper vobis✠cum.

R. Et cum spiritu tuo.

V. May the peace✠ of the Lord be ✠ always with ✠ you.

R. And with thy spirit.

Dropping the particle of the Host into the Chalice, he says:

Hæc commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it effectual to eternal life. Amen.

He covers the Chalice, makes a genuflexion, and then bowing down and striking his breast three times, he says the following, which the choir at High Mass immediately intone and chant till after the Communion:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us peace.

In Masses for the Dead, instead of the words, "miserere nobis," "dona nobis pacem," the Priest says, "dona eis requiem," "dona eis requiem sempiternam,"—"give them rest," "give them eternal rest,"—and omits the following prayer for peace.

P. Domine Jesu Christe, qui dixisti

P. Lord Jesus Christ, who said to Thy Apos-

apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris; qui vivis et regnas, Deus, per omnia sæcula sæculorum. Amen.

tles, I leave you peace, I give you my peace, regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will; who livest and reignest for ever and ever. Amen.

Kissing the Altar, the Priest, in Solemn Masses, gives the kiss of peace to the Deacon, who, in the same manner salutes the Subdeacon. The Priest says:

P. Pax tecum.

R. Et cum spiritu tuo.

P. Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vi-

P. Peace be with thee.

R. And with thy spirit.

P. Lord Jesus Christ, Son of the living God, who, according to the will of Thy Father, hast by Thy death, through the co-opera-

vificasti, libera me per hoc sacro-sanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

tion of the Holy Ghost, given life to the world, deliver me by this Thy most sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; who livest and reignest with God the Father, etc. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; qui vivis et regnas cum Deo Patre, in unitate

Let not, O Lord Jesus Christ, the participation of Thy Body, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but, through Thy mercy, may it be to me a safeguard and remedy, both for soul and body: who, with God the Father, in the

Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.

The Communion.

The Priest preparing to communicate, before giving the Body of the Lord to the faithful, makes a genuflexion, and rising, says:

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of Heaven, and call upon the name of our Lord.

Then slightly bending, he takes the two portions of the Host and the paten in his hand beneath it: he strikes his breast, while the Clerk rings the bell to summon all who desire to approach the table of the Lord.

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Signing himself with the sacred Host, he reverently consumes it, saying:

Corpus ✠ Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Body of our Lord ✠ Jesus Christ preserve my soul to life everlasting. Amen.

He then joins his hands, and bows down in silent meditation and thanksgiving. After which he uncovers the Chalice, and collecting on the paten any particles which remain on the corporal, he says (Ps. cxv. 12):

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans, invocabo Dominum, et ab inimicis meis salvus ero.

What shall I render to the Lord for all he hath rendered unto me? I will take the Chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

Taking the Chalice in his right hand, after dropping the particles into it, he says the following prayer, and receives the Precious Blood:

✠ Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

✠ May the Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

The Communion of the Faithful.

When there are communicants, the Clerk kneels on the steps near the Epistle side of the Altar, and recites the Confiteor, as at the beginning of the Mass; and having finished it, the Priest —who has meanwhile taken the Ciborium out of the Tabernacle and uncovered it—kneels, then turns to the people, and says the Miseretur and Indulgentiam (p. 153), to each of which the clerk responds, Amen. Turning back to the altar, he takes the Ciborium in his left hand, and raising a Host over it in his right, turns again to the people, saying:

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Behold the Lamb of God, behold Him who taketh away the sins of the world.

And repeats thrice the Domine non sum dignus.

Descending the steps of the Altar to the communicants, accompanied in solemn Masses by the Deacon with the paten, the Priest, while all bow in reverence, administers the Holy Communion, saying to each:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

The Ablution.

Returning to the Altar, the Priest covers the Ciborium, replaces it in the Tabernacle, and, making a genuflexion, closes the door. He then says:

Quod ore sumpsimus, Domine, pura mente capiamus, ut de munere temporali fiat nobis remedium sempiternum.

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.

And extends the Chalice to the Clerk, who pours some wine into it [in solemn Masses the Deacon takes the Chalice, and, pouring wine into it, hands it to the Priest]. The Priest then takes this, and says:

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis; et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: qui vivis et regnas in sæcula sæculorum. Amen.

May Thy Body, O Lord, which I have received, and Thy Blood, which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with His pure and holy sacrament: who livest and reignest, etc. Amen.

Then taking the Chalice in his hands, holding over the mouth the fingers which have touched the sacred species, he proceeds to the Epistle side of the Altar, where the Clerk pours wine, and then water, upon them. The Priest takes the second ablution, cleanses the chalice, lays the paten upon it, and taking the veil from the Clerk, lays it over, as in the beginning of the Mass: then he proceeds to the Missal, which the Clerk

has now replaced on the Epistle side, and reads the Communion, which is generally a versicle from Scripture.

Returning to the middle of the Altar, the Priest kisses it, and turning to the people, says:

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with Thy spirit.

Turning back, he proceeds to the book and reads the Post Communion, a prayer which varies with the Collect and Secret.

Post Communion.

P. May the oblation of this divine sacrament, we beseech Thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary, the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N., and of all the saints, free us from all sin, and deliver us from all adversity. Through, etc.

R. Amen.

After reading the Collects, the Priest closes the book, unless it be a day when a proper Gospel is to be read at the end of the Mass, in which case he leaves it open, and going to the middle of the Altar, turns and says:

P. Dominus vobiscum.
R. Et cum spiritu tuo.

P. The Lord be with you.
R. And with thy spirit.

And continues, still turned towards the people, chanting at High Mass, or in solemn Masses till the Deacon chants it:

P. Ite, missa est.
R. Deo gratias.

P. Go, the Mass is ended.
R. Thanks be to God.

When the Gloria has been omitted, and when violet is worn, instead of the foregoing, he says:

P. Benedicamus Domino.
R. Deo gratias.

P. Let us bless the Lord.
R. Thanks be to God.

In Masses for the Dead, however,

P. Requiescant in pace.
R. Amen.

P. May they rest in peace.
R. Amen.

Turning to the Altar, the Priest recites the following:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Let the performance of my homage be pleasing to Thee, O holy Trinity; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy, be a propitiation for me, and all those for whom I have offered it. Through, etc.

The Priest kisses the Altar, raises his hands and eyes to Heaven, joins his hands, and bowing

says [turning to the people after the first three words, and blessing them in the form of the Cross]:

P. Benedicat vos omnipotens Deus, ✠ Pater, et Filius, et Spiritus Sanctus.

R. Amen.

P. May Almighty God, ✠ the Father, Son, and Holy Ghost, bless you.

R. Amen.

The Last Gospel.

Then turning to the Gospel side of the altar, he says:

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. The Lord be with you.

R. And with thy spirit.

Then making the sign of the Cross on the altar, on his forehead, lips, and heart, he begins the last Gospel, which is always taken from the first chapter of St. John, except where the office of a festival has superseded the office of the Sunday, or feria, in which case the Gospel of the latter is now read.

P. Initium sancti Evangelii secundum Joannem.

P. The beginning of the Gospel according to St. John.

R. Gloria tibi, Domine.

P. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimo-

R. Glory be to Thee, O Lord.

P. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was

nium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mumdum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et Verbum caro factum est [hic genuflectitur,] et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigen-

to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them he gave power to be made the sons of God; to them that are born, not of the blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh [here the people kneel down], and dwelt among us; and we saw His glory, as it were

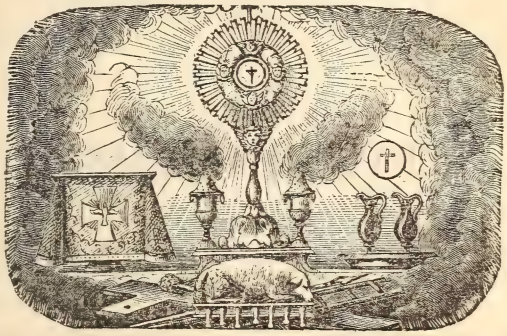
iti a Patre, plenum gratiæ et veritatis.

M. Deo gratias.

the glory of the Only begotten of the Father, full of grace and truth.

R. Thanks be to God.

When a Feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.



PRAYERS AT MASS.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

IT is in Thy name, O adorable Trinity! it is to honor Thee and to do Thee homage, that I

assist in this most holy and august sacrifice; permit me then, O Lord, to unite my intention with that of thy minister, in offering up this precious victim; and give me now the sentiments I ought to have had on Mount Calvary, had I have been a witness of that bloody sacrifice.

Confiteor.

Think now, in the bitterness of your heart, on all your past sins, and recall to your mind in a general manner, such of them as are most humbling to you; lay your weaknesses before God; beg of Him to pardon you, and assist you in all your necessities, through the infinite merits of this great sacrifice.

I CONFESS, O my God, not only in Thy presence, who

seest the secrets of hearts, but in presence of the blessed in Heaven, and of all the faithful on earth, that I have often and grievously offended Thee by my thoughts, words, actions, and omissions; yes, I have sinned, I acknowledge it to my shame, and with the most bitter regret; I have abused all thy gifts; and, therefore, I humbly beseech thee, O blessed Virgin Mary, and all ye saints and angels to intercede for me; vouchsafe, O Lord, to listen to them; grant to the ardor of their prayers, what Thou mayest justly refuse to the coldness of mine; and to their services, so pleasing in Thy sight,

that pardon which my offences can have no claim to.

Kyrie Eleison.

Beg of the Lord to show you mercy, and rely with confidence on His infinite goodness, who granting you such powerful means of reconciliation as this is, gives you at the same time, a sure pledge of obtaining it.

THOUGH I were at every instant of my life, to cry out, Lord, have mercy on me, this would still be unequal to the number and quality of my offences; but when after long repeating it, Thou shouldst appear to regard me, I would still redouble my importunity, and cry out, with a louder and more animated voice, as the Canaan wo-

man and the blind man of Jericho did: "Jesus, son of David, have mercy on me!" Be not then tired, O Lord, of my prayers and supplications, I know that Thou lovest to be importuned. If as yet Thy goodness hath not granted my pardon, my perseverance shall at length engage Thee to grant it. Have pity, O Creator, on the work of Thy hands. O Father of mercies, grant pardon to Thy children.

Gloria in Excelsis.

Conceive a great desire of promoting God's glory, and your neighbor's good. Rejoice with the angels at the share you have in the holy mysteries, and form to yourself the highest idea of the majesty of God, and of Jesus Christ His Son.

GLORIA in excelsis Deo. Et in terra pax homnibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus Rex cœlestis. Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe depricationem nostram. Qui sedes an dexteram Patris, miserere nobis.

GLORY be to God on high, peace on earth to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God! O heavenly king! O God the Father Almighty! O Lord Jesus Christ the only begotten Son! O Lord God, Lamb of God, Son of the Father! O Thou who takest away the sins of the world, have mercy on us. O Thou who takest away the sins of the world, receive our prayer. O Thou who sittest at the right hand of the Father, have mercy on us.

Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe. Cum Sancto Spiritu in gloria Dei Patris. Amen.

For Thou alone art holy. Thou alone art Lord. Thou alone art most high. O Jesus Christ; together with the Holy Ghost in the glory of the Father. Amen.

The Collect.

Which prayer is so called, because in it the priest lays before God the necessities of all His people, their vows and desires, collected as it were, together; whence, turning to the congregation, he says, Oremus, or, Let us pray: inviting them in this manner to unite with him in the petition.

Prayer.

ALMIGHTY and eternal God, we humbly beseech Thee to look down upon this congregation from Thy heavenly sanctuary, and graciously hear these prayers of Thy Church,

addressed to Thee for us all, by the ministry of this priest.

Grant us, in Thy infinite mercy, pardon of our sins, health of mind and body, peace in our days, unity and increase of catholic faith, fervor of charity, sincere devotion, patience in suffering, and everything conducive to Thy glory, through Jesus Christ our Lord.

The Epistle.

Return God thanks for having called you to the knowledge of His law: submit to it with perfect docility, and beg of Him to extend our holy religion over all the world.

O ETERNAL God, who never ceasest to excite us to the worship and love of Thy

holy name, and to arm us against the attacks of the world, the flesh, and the devil; by the public ministry of Thy Church, by the doctrine of Thy prophets and apostles, and by many other holy admonitions, grant we may faithfully attend to these lessons of salvation, that thus our knowledge of Thy law may never rise in judgment against us, but guide us securely to Thee, through Christ our Lord. Amen.

The Gospel.

Look on the Gospel which you are now going to hear, as the rule of your faith and morals; a rule which Christ Himself has drawn up, which you have solemnly promised to follow at your baptism, and by which, most certainly, you shall be judged.

IT is not Thy interpreters, O God, who are now to instruct me; it is Thy only Son, it is His word I am going to hear; I most gratefully embrace this heavenly doctrine; I rise up to declare it in the face of Heaven and earth, that I will walk faithfully in that way which He hath marked out for me. He tells me here, "That it will avail a man nothing to gain the whole world, if he lose his own soul; that the sensual, the covetous, the worldling, the libertine, the detractor, and such as are insensible to the miseries of the poor, shall have no share in His heavenly kingdom; and that in order to become a disciple of His, I

must take up my cross and follow Him." I receive, with all my heart, these sacred maxims; grant me the grace to put them in practice; for, to what purpose should I declare myself Thy disciple, if I were not to live according to Thy gospel?

The Creed.

Renew here your faith: all these things which the Church proposes to your belief, are founded on God's own word, revealed in the Scriptures, announced by the prophets, supported by miracles, confirmed by the martyrs, verified by the establishment of our faith, and obvious by the sanctity of our religion.

CREDE in unum Deum, Patrem, omnipotentem, factorem cœli et terræ, visibilium omnium, et invis-

I BELIEVE in one God, the Father Almighty, maker of Heaven and earth, of all things visible and

ibilium. Et in unum Dominum Jesum Christum. Filium Dei unigenitum. Et ex Patre natum, ante omnia sæcula. Deum de Deo, lumen de lumine. Deum verum de Deo vero. Genitum non factum, consubstantitem Patri per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto de Maria Virgine; et homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundam Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum ventu-

invisible. And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages, God of God, light of light, true God of true God. Begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation came down from Heaven. And was incarnated by the Holy Ghost of the Virgin Mary. And He was made man. Was crucified also under Pontius Pilate; He suffered and was buried. And the third day He rose again according to the Scriptures. And He ascended into Heaven, sits at the right hand

rus est cum gloria judicare vivos et mortuos, cujus regni non erit finis. Et in Spiritum Sanctum Dominum, et vivificantem ; qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur ; qui locutus est per prophetas. Et unam, sanctam, catholicam, et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, Et vitam venturi sæculi. Amen.

of the Father. And He is to come again with glory, to judge the living and the dead ; of whose kingdom there shall be no end. And in the Holy Ghost the Lord and giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is adored and glorified, who spoke by the prophets. And one holy, catholic, and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

The Offertory.

Consider what an advantage it is to have, in this great sacrifice, wherewithal to honor God

perfectly, to thank Him in a manner equal to His gifts, to blot out entirely your past sins, and to obtain, both for yourself and others, all the graces you stand in need of.

O HOLY Father, Almighty and eternal God, how unworthy soever I be to appeal in Thy presence, I dare to offer Thee this host by the hands of the priest, with that intention which Christ my Saviour had, when he first instituted this sacrifice, and which He has at this very instant, that He immolates Himself for us; I offer it in acknowledgment of Thy supreme dominion over me and all creatures; I offer it in expiation of my crimes, in thanksgiving for all Thy benefits; I offer it to ob-

tain of Thy infinite goodness, for my parents, benefactors, friends, and enemies, all those precious graces which only through Him can be obtained, who is the Just by excellence, and who became a victim for the sins of men.

Accept then, O Lord, this ineffable sacrifice, as a sweet odor, and permit me to unite to this sacred oblation the sacrifice of my soul and body, and whatever I am or have. Change me, O Lord, and make me a new creature in Christ, as Thou art going to change this bread and wine by Thy power, and make them the Body and Blood of Thy Son.

When the Priest washes his fingers.

O WHAT cleanness and purity of heart ought we to bring with us to this great sacrifice! But alas! I am a poor unclean sinner. O wash me, dear Lord, from all the stains of sin in the Blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

When the Priest says, Orate Fratres.

RECEIVE, O Lord, from the hands of the priest, the sacrifice which is now prepared, for the praise and the glory of Thy name, for our benefit and that of all Thy holy

Church. Graciously hear the prayers which she now offers to Thee by the mouth of her minister, and mercifully grant us all the graces which Thou knowest to be necessary for our salvation.

The Preface.

Raise up your thoughts to Heaven; to the very throne of the Divinity; and there, with most holy and respectful awe, pay homage to His glorious Majesty, mixing your own praises with those sacred hymns which the heavenly spirits are ever singing to Him.

DO Thou Thyself, O Lord, raise up my heart; inflame it with love; free it from earthly affections; let me be all in Heaven, where my treasure is, and on the altar where He is go-

ing to be. My life, O Lord, is a continued succession of Thy favors. O let my thanksgivings be also uninterrupted; and since Thou art going to renew the greatest of sacrifices, should I not also break forth in the most lively acknowledgments? Permit me, then, O Lord, to join my feeble voice with all the heavenly spirits, and to say with them, in transports of joy and admiration: "Holy, Holy, Holy is the Lord God of armies! The Heavens and the earth are filled with His glory! Blessed be He who cometh in the name of the Lord, eternal king and God as He who sends Him."

The Canon.

Represent here to yourself the altar as a throne of mercy, upon which Christ is to sit, where you are entitled to present yourself, to expose to Him your wants, to ask for blessings, and to obtain them: can He who giveth us His only Son, refuse us anything?

O FATHER of mercy, graciously receive by the hands of the priest, this most holy sacrifice in union with that which Thy beloved Son offered up to Thee during His whole life, at His last supper, and on the Cross. Look down on Thy Christ, Thy dearest and only begotten, in whom Thou art always well pleased; and by the infinite merits of His incarnation, of His nativity, of His tears, labors, sufferings, and death, have mer-

cy upon me and upon all those for whom I ought to pray [here name the particular persons], my parents, brethren, friends, benefactors, relations, and those who have injured me, or whom I have injured. I also beseech Thee to guard, prosper, and to extend the holy Catholic Church; to pour down Thy blessings upon our chief pastor, the Pope, upon the bishops, and all the clergy; enlighten and guide them in the way of salvation. Bless and preserve our rulers and all our fellow-citizens. Look upon us all, I beseech Thee, with eyes of mercy and compassion. Bring us all to the perfect practice of an holy and virtuous life here,

and to the possession of Thy eternal glory hereafter. May we all know Thee, may we all please Thee perfectly; may we fear, love, and glorify Thee; through the same Jesus Christ, who with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

WHY have I not, O God, at this moment, the ardent sighs with which the holy patriarchs wished for the Messias? Why have I not their faith, and all their love? Come, Lord Jesus! come, sweet Redeemer of the world, to accomplish a mystery, which is an abridgment of all Thy wonders!

Thou art indeed the true pastor of souls, who didst lay down Thy life for Thy flock! Thou art the Lamb of God that died upon the Cross to save us! I prostrate myself in spirit before Thee and desire to praise and bless Thee forever.

The Elevation.

Behold your God, your Saviour, and your Judge; remain for a while in silent astonishment at what passes before you; call up all your fervor, and all those sentiments which fear, respect, and confidence can inspire.

Prayer.

HAIL, Victim of salvation! Eternal King! Incarnate Word! Sacrificed for me and all mankind! Hail precious

Body of the Son of God! Hail sacred flesh, torn with nails, pierced with a lance, and bleeding on a cross for us poor sinners! O amazing goodness! O infinite love! O let that tender love plead now in my behalf; let all my iniquities be here effaced, and my name be written in the book of life. I believe in Thee; I hope in Thee; I love Thee. To Thee be honor, praise, and glory from all creatures forever.

At the Elevation of the Chalice.

HAIL, sacred Blood! flowing from the wounds of Jesus Christ, and washing away

the sins of the world! O cleanse, sanctify, and preserve my soul, that nothing may separate me from Thee. Behold, O eternal Father, Thy holy Jesus, and look upon the face of Thy Christ, in whom Thou art well pleased! Hear the voice of His blood, that cries out to Thee, not for vengeance, but for pardon and mercy. Accept of this divine oblation, and through the infinite merits of all that Jesus endured on the Cross for our salvation, be pleased to look upon all Thy people with an eye of mercy.

The rest of the Canon.

Contemplate in the most affectionate manner, your Saviour here present; reflect on the myster-

ies He here renews; unite the sacrifice of your heart to that of His body; offer Him up to God His Father, with the several intentions of the four kinds of sacrifice offered in the old law, beseeching the Father of mercy to accept the prayers which His dear Son addresses to Him in our behalf.

IT is now, O eternal Majesty, that we truly and really offer Thee that pure, holy, and immaculate victim, which of Thyself Thou hast been pleased to grant us, and of which all other offerings were only the types. The sacrifices of Abel, of Abraham, and Melchisedech, were nothing compared to ours. This glorious victim, Thy dear Son Himself, the perfect object of Thy eternal love, is alone worthy of Thy altar—is an offering by so much

the more precious than theirs, as God is greater than all creatures.

Offer up the Mass as a sacrifice of holocaust.

O SOVEREIGN Lord of all things, graciously accept my humble homage in union with that which Thou here receivest from Christ, Thy beloved Son, in whom Thou art well pleased. With Him I offer Thee His own holy sacrifice for the end He proposes, while He immolates Himself upon this altar. He only knows the boundless excellence of thy unspeakable Majesty. He alone fully comprehends the entire extent of Thy dominion. He beholds Thee as Thou art, and how all creatures,

visible and invisible, depend on Thee. He clearly conceives that Thy right is absolute over all we are, all we possess, or can hope for in this life, and in eternity. It is to acknowledge this supreme dominion, and to make in His name a public profession of our total dependence upon Thee, that He renews every day, and that we renew with Him, this most holy sacrifice.

Offer it as a sacrifice of thanksgiving.

VOUCHSAFE also, dearest Lord, to receive this precious victim in thanksgiving for all Thy benefits. Thou hast created me to Thy own likeness, and without Thee I must fall

back into my original nothing. For my sake, Thy beloved Son gave Himself up to the cruelty of the Jews, and to an ignominious death; nor doth a moment of my existence pass away without new proofs of Thy bounty. I wish, O Lord, at the price of my blood, I could acknowledge in some degree, these numberless favors: but the offering I here make Thee, is far more acceptable; it is Thy own Son, equal in all things to Thee; the figure of Thy substance, the splendor of Thy glory.

As a sacrifice of expiation.

REMEMBER, O merciful Father, that the sacrifice we

are now offering to Thee, is a representation of that which was offered by our Saviour on the Cross; may it be now again a propitiatory sacrifice; pardon us our ingratitude; our transgressions, it is true, are grievous and manifold; but then, O Lord, it is the blood of a God we offer in atonement.

As a sacrifice of impetration.

O GOD, who art infinitely bountiful, be pleased now to crown all Thy favors by the gift of a lively faith, of a firm hope, of an ardent charity: bless all my labors; give me clearly to know Thy holy will, and steadily to execute it; grant me to persevere in Thy grace to the end of

my life. Have mercy on the souls of the faithful departed, particularly on those whom I am bound to pray for. [Name them.] Deliver them, O Lord, from their sufferings, through the powerful merits of Thy Son.

Pater Noster.

Here we are with Jesus on a new Calvary; let us remain at the foot of His cross, with the tender compassion of a Magdalene, with the ardent love of St. John; or standing afar off with St. Peter, let us weep bitterly over our offences, and recite the Lord's prayer with the priest.

PATER noster, qui es in cœlis; sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua sicut in cœlo et in terra. Panem nostrum quoti-

OUR Father, who art in Heaven; hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day

dianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. *R.* Sed libera nos a malo. *P.* Amen.

our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

DELIVER us, we beseech Thee, O Lord, from all evils past, present, and to come. And by the intercession of the blessed and ever Virgin Mary, Mother of God, and of the holy apostles Peter, and Paul, and Andrew, and all the saints; mercifully grant peace in our days, that through the assistance of Thy mercy, we may be always free from sin, and secure from all disturbance, through the same

Jesus Christ our Lord, who with Thee liveth and reigneth in the unity of the Holy Ghost, world without end. Amen.

Agnus Dei.

God so glorious in Heaven, so powerful on earth, so dreadful in hell; is here only a lamb full of sweetness and bounty; he comes here to take away the sins of the world, and thy sins in particular: what a motive of confidence! What a subject of consolation!

O LAMB of God, sacrificed for my sake, have mercy on me! O adorable Victim of salvation, look down on me, and save me! Divine mediator, obtain pardon of Thy Father for me a sinner, and mercifully grant me the sweets of Thy peace. Amen.

Communion.

To communicate spiritually, renew, by an act of faith, your firm belief in Christ's real presence; make an act of contrition; desire most earnestly to receive Him with the priest; beg of Him to accept these desires, and to unite Himself to you in the effusion of His graces.

WHAT a comfort to me, O God, were I in the number of those whose sanctity allows them to receive Thee daily! What an advantage, could I at this instant possess Thee in my heart, pay Thee there my homage, lay open to Thee my wants, and share in the favors which Thou grantest to those who receive Thee really! But since I am unworthy, do Thou, O Lord, supply my want of disposition;

pardon me my sins; I detest them from my heart, because they are displeasing to Thee. Accept my ardent wish to be united to Thee; cast Thine eye upon me, and purify my soul, that I may soon be fit to receive Thee worthily; but until the arrival of this happy day, I earnestly entreat Thee, O dearest Lord, that Thou wouldst make me a sharer in all the advantages which the communion of the priest shall produce in these Thy people. Increase my faith by the virtue of this sacrament, strengthen my hope, refine in my soul Thy divine charity; fill my heart with love, that it beat but

for Thee, and live for Thee alone. Amen.

The Last Prayer.

Strive earnestly to offer your Lord sacrifice for sacrifice, becoming the victim of His love; immolating freely to Him all sinful inclinations, and whatever is contrary to His holy will.

THOU hast offered Thyself, O Lord, for my salvation; I desire to be sacrificed for Thy glory; I am Thy victim, do with me as Thou willest; whatever I have, I consecrate entirely to Thee; those crosses, which Thou shalt please to send me, I most freely accept; I bless them; I receive them from Thy hand, and unite them with those Thou hast endured for my sake. I am now

leaving Thy temple, resolved, with Thy help, to serve Thee faithfully; I will struggle against my failings, but chiefly against that which I am most inclined to; Thy law shall henceforth direct me, and I shall forfeit all, and suffer every thing, rather than mortally transgress it.

At the Benediction.

Receive this blessing from the Priest, as being given thee in the name of the Lord; thank Him sincerely for the favors here granted you; lay up with care the fruits of this sacrifice, and let your conduct be such, as that all who see you, may clearly perceive how much you have profited by so holy an action.

MOST holy and adorable Trinity, by Thee we have begun this sacrifice, by

Thee we desire to conclude it; we therefore shall not leave Thee until Thou bless us. Give us, O Lord, Thy blessing by the hands of this priest; may it ever remain with us; may it influence our actions, and be the sure pledge of that last benediction which Thy elect shall receive, when called by Thee into eternal glory.

The Last Gospel.

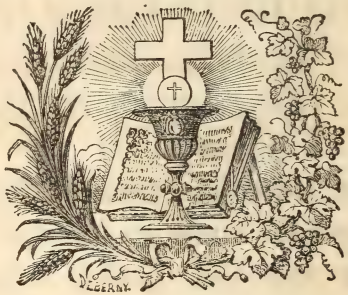
DIVINE word! only Son of the Father! Light of the world! who camest from Heaven to show us the way to it, I adore Thy Majesty with most profound respect; I place my

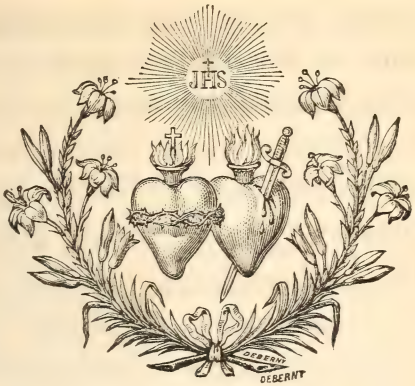
whole confidence in Thee; I hope most firmly, that as Thou art my God, a God made man to save mankind, that Thou wilt grant me those graces my sanctification requires, and also the enjoyment of Thee in Thy glory.

A Prayer after Mass.

I RETURN Thee thanks, O God, for permitting me to assist at this holy sacrifice, rather than so many others, who have not been favored in the same manner; and I hope that through Thy great mercy, Thou wilt pardon me the faults which I have here committed either by inattention or languor. I shall return hence to my employments,

but shall remember through the course of the day, what Thou hast here done for me; and shall endeavor that no thought, word, or action of mine, deprive me of the advantages of which I have now been partaker.





DEVOTIONS FOR MASS

IN UNION WITH

THE SACRED HEART OF JESUS.

IN the Holy Sacrifice of the Mass, Jesus Christ offers himself to the divine justice, out of love to us; by offering this divine sacrifice we too are to honor His Sacred Heart. Let us meditate on His mercies for all the

children of Adam. Let us show as much sorrow for our sins as if we had ourselves crucified Him.

Offering of the Sacrifice.

O MY God, I offer Thee this august sacrifice, to honor thy unspeakable perfections, to thank Thee for all the graces Thou hast so often bestowed so abundantly upon me, to beg Thy pardon for my numberless infidelities and to obtain new favors from Thee.

O Jesus! I implore of Thee during this divine sacrifice unvarying attention, profound respect, a lively faith, and a tender devotion. Inflame me with love for Thee, that I may share in the merits which Thou hast purchased for me at the price of thy Precious Blood.

The Priest at the foot of the Altar.

DIVINE Jesus! Thou art the victim loaded with all the iniquities of the world; Thou hast bitterly bewailed them, Thou hast expiated them by the most horrible torments and by a most cruel death. I come to mingle my tears with Thine. I confess before Thee, in the presence of Mary, purest of Virgins, and of all the Saints, that I have sinned grievously, that it was my ingratitude that pierced Thy Heart and put Thee to death. O Saviour God! by Thy tears, by Thy agony in the Garden of Olives, by Thy Precious Blood, and by the wound of Thy adorable Heart, pardon me and grant me remission of all my faults.

At the Introit.

LET us adore the Heart of Jesus, which has so loved us, let us

prostrate ourselves before Him, let us bewail the sins which we have committed. Grant us, O Lord, a contrite and humble heart; may the homage of our adoration be as pleasing to Thee, as though we had offered Thee thousands of victims.

At the Kyrie.

O INFINITELY merciful Father, have mercy on Thy children. Jesus, immolated for us, apply to our souls the merits of Thy precious Blood. O Holy Ghost, God the sanctifier, come down into our hearts and inflame them with Thy love.

At the Gloria in Excelsis.

WHAT happiness for us, O Jesus! Thou hast chosen to dwell in our midst; Thou hast vouchsafed to offer us an abode in Thy divine heart!

Suffer us, O Lord, to mingle our voices with those of the angels, to avow so great a favor ; and let us say with them : Glory be to God on high ! Almighty Father, we praise Thee, we bless Thee, we adore Thee, we render Thee thousands of thanksgivings for the favors which Thou incessantly doth shower upon us. O Lamb without spot, who takest away the sins of the world, show mercy to us. Thou alone art holy, Thou alone art Lord, who reignest with the Father and the Holy Ghost in glory, and who merit all our homage on earth.

At the Collects.

O DIVINE Jesus, inexhaustible fountain of all good, open to us, we beseech Thee, the interior of Thy Sacred Heart, that entering by pious meditation, into that august

sanctuary of divine love, we may rivet our hearts for ever here, as the place where they find the rest and happiness of holy souls. Thou who livest and reignest, God for ever and ever. Amen.

At the Epistle. Isaias liii., 2–8.

HE shall grow up as a tender plant before Him, and as a root out of a thirsty ground: there is no beauty in Him, nor comeliness: and we have seen Him, and there was no sightliness, that we should be desirous of Him: despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and His look was as it were hidden and despised, whereupon we esteemed Him not. Surely He hath borne our infirmities, and carried our sorrows: and we have thought Him as it were a

leper, and as one struck by God and afflicted. But He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on Him the iniquity of us all. He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before His shearer, and He shall not open His mouth. He was taken away from distress, and from judgment: who shall declare his generation? because He is cut off out of the land of the living: for the wickedness of My people have I struck Him.

At the Gradual.

LET our hearts expand in presence of the Lord; let tears stream from our eyes day and night; let us raise our hands to Heaven.

O Heart of Jesus, pardon Thy children; do not let Thy heritage fall into opprobrium; save us, and we shall never cease chanting Thy mercies.

At the Gospel. St. John xiv.-xv.

TEACH us, O Lord Jesus, what we must do to have life everlasting.

A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one for another. If

you love Me keep My commandments. And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever. The Spirit of Truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him: but you shall know Him, because He shall abide with you, and shall be in you. I will not leave you orphans, I will come to you. Yet a little while: and the world seeth Me no more. But you see Me, because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you. He that hath My commandments, and keepeth them: he it is that loveth Me. And he that loveth Me, shall be loved by My Father: and I will love him, and will manifest Myself to him. Abide in Me. If any one abide not in Me,

he shall be cast forth as a branch and shall wither, and they shall gather him up and cast him into the fire, and he burneth. If you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified that you bring forth very much fruit, and become My disciples. A little while, and now you shall not see Me. You shall lament and weep, but the world shall rejoice. But I will see you again, and your heart shall rejoice: and your joy no man shall take from you. In the world you shall have distress: but have confidence. I have overcome the world. Holy Father, keep them in My name whom Thou hast given Me: that they may be one, as We also are. I pray not that Thou shouldst take them out of the

world, but that Thou shouldst keep them from evil. Father, I will that where I am, they also whom Thou hast given Me may be with Me, that they may see My glory.

During the Creed, say:

I BELIEVE, O my God, the truths which Thou hast revealed to Thy Church. I wish to live and die in the profession of this faith. Grant, O Lord, that my life may conform to my belief, that I may never blush to show that I am a Catholic, and that I may constantly defend the interests of Thy holy religion.

O Church of Rome! the persecutions that thou hast undergone, far from weakening my faith, only serve to strengthen it, because thy Divine Spouse foretold them. Oh, how they are to be pitied who depart from thee.

I promise thee an inviolable attachment. O Lord, tighten the bonds which unite me to Thy Holy Church; implant in my heart a perfect docility for her lawful pastors. In her bosom I became Thy child; in her bosom I wish to live and die. Amen.

At the Offertory.

O JESUS! we approach Thy Sacred Heart with confidence; cast on us, we beseech Thee, a look of mercy, and accept the offering we make Thee of our minds and hearts.

From the Offertory to the Preface.

SIN had rendered us enemies to our God; but Jesus Christ, by His death, has reconciled us to His Divine Father. In the Sacred Heart was this reconciliation effected. O, my soul! how must Jesus then have

loved us! At what a price He has ransomed us! Not by gold nor by riches, but by the voluntary shedding of His blood; He sacrificed Himself for us; let us live then only for Him; let us sacrifice ourselves with Him.

Thou wishest me, O Jesus to be a victim of love consecrated to Thy Divine Heart. It is, too, my most ardent desire. Thy benefits are numberless; Thou hast broken the bonds of my slavery; Thou hast adopted me as Thy child; Thou hast admitted me to Thy table; thou hast given me a place in Thy Divine Heart; and now, again, in spite of my continual prevarications, Thou preparest for me an eternal happiness; how can I forget all these benefits? No! I wish to proclaim Thy mercies, and never cease to love Thee with all the ardor of my heart. But, O my God, my

heart has neither love nor fervor enough to make it an offering worthy of Thee. What, then, shall I offer Thee? Thy Son. This beloved Son, the most worthy object of Thy good pleasure, will supply my impotence. Cast Thy eyes on this divine offering.

At the Preface.

O LORD, do Thou Thyself raise up my heart to Thee. Away with all profane thoughts, all earthly affections. Let me be all entire in Heaven, where Thy heart receives worthy adoration, and on the altar where it is soon to show itself to me. My life is but one continued series of Thy benefits, let it be a continuous thanksgiving; and since Thou art about to renew the greatest of sacrifices, should I not burst forth into expressions of the liveliest gratitude?

Permit me to blend my feeble voice with that of the heavenly intelligences, and in concert with them say in a transport of joy and admiration : Holy, Holy, Holy is the Heart of Jesus, the worthy object of the Divine complacency, and of all heavenly and earthly homage. The universe is full of His glory and mercy ; let my heart overflow with His love.

At the Canon.

O INFINITELY holy God, if my sins incense Thee against me, and render me an object of horror in Thy eyes, behold the spotless Lamb who is about to offer himself to blot out the sins of the world, and in view of His merits forget my ingratitude. Remember only that I have had the happiness to be introduced into the Heart of Thy divine Son, and that I

am closely united to Him. This infinitely merciful Heart prayed for me on Calvary ; He is again about to offer Himself a sacrifice for me.

Why have I not, O my God, all the contrition felt by Jesus, the Man of Sorrows, when crushed beneath the enormous weight of my sins, and all but expiring in cruel agony He burst into tears in the Garden of Olives, and bathed in a bloody sweat, made reparation to Thy insulted Majesty in my behalf, imploring Thy mercy with deep sighs and tender moans. I earnestly desire this perfect contrition, I implore it of Thee with all my heart. I confess that I have done infinitely wrong in offending Thee and repaying Thy benefits only by insults. There is nothing that I would not gladly do to expiate so many sins, and I should deem it my happiness to

shed my blood to satisfy Thy justice.

But what do I behold on the altar? Is it not this holy Victim who is to reconcile me with my God? to blot out my sins and open Heaven to me? O my soul! this bread is about to become the Body of the Son of God, and this wine His Blood. This wonderful change will be wrought by the effect of a single word. It needed but one word to create this vast universe; to-day, a single word will work the greatest prodigy, and will renew it to the end of the world. Mary, Mother of God! O all ye blessed Spirits who surround the throne of the Most High, ye Saints of Heaven, come and witness the prodigy, which is to assure my happiness.

Pause, my soul; believe that Jesus Christ is really present in the Holy

Eucharist. Yes, my God, THIS IS THY BODY—THIS IS THY BLOOD. Thou sayest it, I am silent, I believe, I adore.

From the Consecration to the Our Father.

O JESUS, victim of Thy love for me, impart to me at this moment the ardor of the Saints who have most ardently loved Thee, and the flames of the seraphim who enjoy the happiness of contemplating Thee. Let the devouring fire which consumed Thy Heart reach even unto mine, that, animated by Thy sentiments, I may live an entirely new life. O my Saviour, Thou art ever before Thy Father, Thou showest Him the marks of Thy wounds, the opening of Thy Heart, Thou art ever living to intercede for us. Dost Thou not fulfil the same ministry on this altar?

Entirely absorbed with my wants, You presentest them to Thy Father, Thou offerest to Him Thy Heart to appease His wrath and obtain my pardon. O divine Intercessor! I lay all my petitions at Thy feet; deign to offer them to Thy Father. I beg of Thee the conversion of sinners, the perseverance of the just, and the triumph of our holy religion. O Jesus, who didst die for all men, bring back to the bosom of the Church all who are separated from it. Enlighten all in unbelief and heresy, bless the efforts of those who labor for their conversion. Be moved in favor of the faithful departed, discharge their debts and give them a place of refreshment, light, and peace. Especially have compassion on the souls of N.

At the Our Father.

FATHER! if an erring child dare call by that loving name an in-

sulted God, grant that I may labor for the glory of Thy holy name, that I may act in all things according to Thy holy will, that I may sigh unceasingly for Heaven. Feed me with the heavenly bread with which Thou dost nourish the beloved children of Thy Heart. Let the pardon Thou didst bestow on Thy executioners be the model of the pardon I grant all who have grieved me; give me spiritual and temporal superiors who love Thee, companions who serve Thee faithfully, and if I ever expose myself to sin, deliver me from danger that I may never insult Thy divine Heart.

At the Agnus Dei.

LAMB of God, who takest away the sins of the world, have mercy on me. Give me the peace which the world cannot give; peace

with Thee by a true reconciliation, and perfect submission to Thy will; peace with myself by stilling my passions; peace with my neighbor, by the union of a sincere charity with all the children of Adam. Give peace to the world by extinguishing the divisions and wars that disturb it.

If you have the happiness of receiving, say:

IS there a love to be compared to Thine, my Saviour? Thou didst offer Thy sacrifice on the Cross, and wilt consummate it in my heart. O my God, canst Thou possibly select for Thy tomb so wretched a heart? Alas! I am only a wretched sinner. But, Lord, notwithstanding my unworthiness Thou wishest me to sit down at Thy table. Since it is so, command and my soul shall be purified. Say to me as Thou didst say to

the sinful woman : Thy sins are forgiven thee. Let me hear the words Thou didst address to Zaccheus : This day I must abide in Thy house.

If you have not the happiness of receiving, make an Act of Contrition and say :

O MY amiable Saviour, since I cannot have this day the happiness of receiving Thee, suffer me at least to gather the precious crumbs that fall from Thy table, and unite myself to Thy Divine Heart by faith, hope, and charity. I acknowledge that I do not deserve the bread of children, but I venture to protest to Thee, that when separated from Thee my soul is overwhelmed with dryness and my heart with discouragement. Come then to me, O my divine Jesus, come into my mind to enlighten it with Thy grace ; come into my heart

to inflame it with the fire of Thy holy love, and to unite it so closely to Thine, that I may no longer live, but that Thou mayest live and reign in me forever.

At the Communion.

LEARN of me that I am meek and humble of heart, and you shall find rest for your souls. My yoke is sweet and my burthen light.

At the Last Communion.

LORD, we have had the happiness of penetrating into the sanctuary of Thy divine Heart, grant us the grace to make our abode ever there, that we may obtain the happiness Thou bestowest on Thy elect. Amen.

At the Priest's Blessing.

O HEART of Jesus, I shall not depart from Thee until Thou bless me. Bless me in the name of the Father, and of the Son, and of the Holy Ghost. Pour forth Thy blessing on all for whom I should offer my prayers.

At the last Gospel.

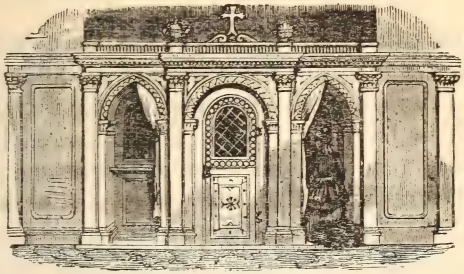
O ETERNAL Word, who didst become man in order to render men children of God, I thank Thee for this unspeakable favor. What a happiness for me to bear the name of Child of God and to be so really. Grant, O my Jesus, that I may preserve this glorious title by faithfully imitating Thy Sacred Heart, and by ever showing myself full of love for Thy holy law. If I remain

faithful Thou assurest me that I shall be co-heir with Thee, and enjoy the happiness Thou hast purchased for me at the price of Thy Precious Blood. This I hope from Thy infinite mercy.

After the Mass.

HOW happy should I be, O Lord, if while attending this divine sacrifice, I had gathered all the graces Thou grantest to those who offer it with a lively faith and a pure heart! Accept the reparation I make Thee for all the faults I have committed at the foot of Thy altars. I go hence to the duties Thy Providence imposes upon me. Let me have ever before my mind Thy patience in adversity, Thy obedience to Joseph and Mary, and Thy tender charity in supporting Thy neighbor. Strengthen

me against temptations ; preserve me from all sin ; make me firm and immovable in my faith ; in a word, transform me into Thyself, O Jesus. Let Thy heart and mine be one for time and eternity.



DEVOTIONS

BEFORE AND AFTER

CONFESSION.

OF all the means prepared in His mercy by the Divine Saviour of the world to recall sinners, sustain the just, and lead them to perfection, the most efficacious and indispensable is Confession. By it man learns to know and humble himself, to probe the wounds of his soul and cure them. There he finds light, counsel, and strength to combat the perverse maxims of the world, and

the inordinate inclinations of the heart, to discover the snares of the enemy of salvation and avoid them, to rise after his falls, and even to profit by his losses. It is in this sacred laver where he mingles his tears of repentance with the Blood of his Redeemer, that he is purified, sanctified, and restored to the most precious of all blessings, peace with God and with his own conscience.

DEVOTIONS BEFORE CONFESSION.

LEARN early to serve God, and to be faithful to Him; His arms are open to receive you; He is your father, but dread to abuse His gifts. If you have preserved grace, thank Him fervently: if evil counsels, bad example, or corrupt inclinations have led you to sin, return to Him. Confess your offenses to Him; and by your sorrow and your prayers, merit His pardon and a seat at His holy table.

If many derive little benefit from Confession, it is because they approach this sacrament without the necessary dispositions; some do not examine their conscience, others have no real contrition for the past, nor firm purpose for the future. Some even have the hardihood to con-

ceal sins in confession. Wretched beings, they find death where they hope to find life! To avoid this misfortune, observe carefully what is prescribed as to the Examination, Contrition, Accusation of Sins, etc.

Examination of Cosncience.

TO examine your conscience well, retire apart, place yourself in the presence of God; adore Him; represent to yourself that the confession that you are about to make, is, as it may really prove to be, the last you will ever have life to make; ask the Holy Ghost for light to see your sins, beg Him to let you discover all their malice and say:

Prayer before Examination.

SPIRIT of Light and Truth, who searchest the conscience, and penetratest to the bottom of the heart, enlighten me with Thy divine rays that I may see the number and hideousness of my sins; show me the evil that I have done, and the good that I have neglected to do; show it to me as clearly as I shall

behold it, when I shall appear before the tribunal of the Sovereign Judge.

O Jesus! who didst experience such a keen sorrow for all my ingratitude, and who didst implore pardon for me with tears and groans, permit me to accompany Thee in spirit to the garden of Olives; fill my heart with the sentiments which made Thy divine Heart sorrowful even unto death.

Blessed Virgin, sure refuge of sinners; my guardian Angel, my patron Saint, intercede for me with the Holy Ghost, that I may know whatever in me saddens the Heart of my God.

EXAMINE your conscience according to the light which God gives you; if after your examination, you have reasonable grounds to fear that you have not recollected your faults, make use of the following table. Avoid two opposite and almost equally dangerous excesses. Firstly. Relying so much on the questions the priest may address you as to examine only superficially. Secondly. Thinking that you have never examined enough, going over and over

your examination, and giving at most slight attention to what is really the most essential part of the Sacrament, contrition. Banish this fear. It wrongs God to act so towards Him; He loves a filial confidence in His children; His spirit is a spirit of love, and not a spirit of fear and servitude.

EXAMINATION OF CONSCIENCE UPON THE TEN COMMANDMENTS.

The First Commandment.

"I am the Lord thy God," etc.—Exodus xx.

HAVE you been guilty of heresy or disbelief, or wilful doubting of any article of faith? How often? and for how long a time? Or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you, by word or deed, denied your religion, or gone to places of false worship, so as to join in any way in the worship, or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of

those things which Christians in your station are bound to know? For how long a time?

Have you despaired of salvation, or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy; going on in your sins, without any thoughts of amendment; or depending upon a death-bed repentance? How long have you been in this way?

Have you, after falling into mortal sin, neglected for a long time to turn to God by repentance? and for how long a time?

Have you committed any thing that you judged or doubted to be a mortal sin, though perhaps it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often? and of what sin?

Have you been negligent in the worship of God? seldom or never adoring and praising Him, or giving Him thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal; or for want of a hearty sorrow for your sins, and a firm purpose of amendment; or by

being grossly negligent in the examination of your conscience? How often?

Have you received any other sacrament, for example, confirmation or matrimony, in mortal sin?

Have you neglected to perform the penance enjoined in confession? or said it with wilful distractions? How often?

Have you presumed to receive the blessed sacrament after having broken your fast?

Have you been guilty of idolatry, or of giving divine honors to any thing created, or used any witchcraft, or charms, or spells, or such like other diabolical inventions? How often? and with what scandal or ill example to others?

Have you employed prayers or sacred names to superstitious uses? How often?

Have you consulted fortune-tellers, or made use of any superstitious practices, to find out things to come, recover things lost, etc.? How often?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you blasphemed God or His saints? How often?

Have you abused the holy Scriptures, or scoffed at holy things? How often?

The Second Commandment.

"Thou shalt not take the name of the Lord thy God in vain."

HAVE you taken God's name in vain, or used it without respect in common discourse? Have you taken a false oath, or sworn to what you did not certainly know whether it was true or false? Have you taken a rash oath, or without a sufficient reason? Have you taken an oath to do any thing that was wicked or unlawful? or broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner? Have you used any other blasphemous oath? How often?

Have you cursed yourself or others, or any thing else? and if so, was it from your heart? How often?

Have you been accessory to others swearing, cursing, or blaspheming? How often?

Have you made a rash vow, without sufficient knowledge or deliberation?

Have you broken any vow or solemn promise made to God? How often?

The Third Commandment.

"Remember that thou keep holy the Sabbath day."

HAVE you neglected to keep holy the Sunday?

Have you, when prevented from hearing mass on Sundays and holidays, supplied the omission by prayers at home, and taken care that those under your charge did the same?

Have you done any servile work without necessity upon those days? or been accessory to others so doing? How often?

Have you spent those days in idleness or in sin? or been accessory to others spending them so? How often?

The Fourth Commandment.

"Honor thy Father and thy Mother."

IF A CHILD.—Have you been wanting in your duty to your parents, by not loving them,

or not showing them due respect; or by disobeying them? and was it in any matter of moment? Or have you been disobedient or disrespectful to any other lawful superior? How often?

Have you desired your parents' death, or cursed them? Or given them injurious language? Or lifted up your hand against them? Or threatened them? Or provoked them to swear, or otherwise to offend God? Or caused them any considerable trouble or uneasiness? How often?

Have you stolen from your parents, or otherwise wronged them? Or squandered away their substance? How much, and how often?

Have you neglected to succor your parents in their necessities, either corporal or spiritual?

If a Parent.—Have you been negligent in procuring that your children should be speedily baptized? Or that they should be timely instructed in their prayers and the Christian doctrine? Or have you been wanting in giving them early impressions of the fear and love of God? Or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them; or been excessive in your correction?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, etc.; or suffered them to lie in the same bed with one another, with danger to their chastity?

Have you flattered them in their passions, or indulged them in their evil inclinations?

Have you given them bad example? How often, and in what kind?

If a Servant.—Have you disobeyed your master or mistress? Have you been wanting in diligence or industry? Have you injured or destroyed their property through carelessness or neglect? or suffered others to injure them?

Have you stolen from them, or given any thing away without their knowledge?

Have you betrayed their confidence by revealing their secrets, by tale-bearing, by lies, etc.?

Have you obeyed or flattered them in any thing sinful?

If a Master or Mistress.—Have you neglected to watch over the conduct of your servants?

Have you refused, without necessity, to allow them time to hear mass on Sundays and holy-days, or to frequent the sacraments?

Have you overburdened them with work, or treated them injuriously?

The Fifth Commandment.

"Thou shalt not kill."

HAVE you been guilty of anger or violent passion? And if so, what scandal was given?

Have you desired any one's death, through hatred or malice? or for your temporal interest? How often?

Have you revenged yourself of any one by word or action, or desired revenge, or taken pleasure in the thoughts of it? How often?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fighting with them? How often? And what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? For how long a time? And what sort of evil had you in your heart against them?

Have you procured, or thought to procure, a mis-carriage? or given any counsel, aid, or assistance thereunto? How often?

Have you done any thing to shorten your

own or any other's life, or to hasten death? or rashly exposed yourself or others to danger? How often?

Have you desired your own death, through passion or impatience? or entertained any thoughts of making away with yourself? or attempted or designed any such thing? How often?

Have you neglected to give alms according to your condition and ability? Or to reclaim sinners when it lay in your power? How often?

Have you been guilty of any spiritual murder, by drawing others into mortal sin? Or have you been accessory to the sins of others, by counsel, or command, or provocation, or any other way? How often? And what sins?

Have you given scandal or occasion of sin to others, by lewd or irreligious discourse; by drunkenness or swearing; by immodesty of dress or behaviour, etc.?

N. B.—The circumstance of scandal is generally found in all sins that are known to others, by reason of the force of ill-example, which encourages others to sin.

The Sixth Commandment.

"Thou shalt not commit adultery."

HAVE you been guilty of any acts of impurity? (Under this head, all sins against purity must be carefully examined; as well as whatsoever leads to their indulgence or commission.) Have you been guilty of filthy talking? of reading immodest books? of indecency of dress? of looking at unchaste objects? of taking any dangerous or improper liberties?

N. B.—As the sins against this and the Ninth Commandment are most grievous, and, at the same time, most various, the prudent counsel of your director will assist you, if necessary, in a more particular examination.

The Seventh Commandment.

"Thou shalt not steal."

HAVE you been guilty of stealing, or cheating, or in any way wronging your neighbor in buying or selling, or in any other bargains or contracts? Or have you been accessory to another's committing any such injustice! How often? and to what value?

Have you unjustly retained what belonged to another? How long? and to what injury?

Have you caused any damage to your neighbor in his house, cattle, or other goods? How often?

Have you contracted debts without design of paying them; or without any prospect of being able to pay them? Or have you delayed or refused to pay your just debts when you were able? Or have you, by prodigal expenses, rendered yourself unable; and so wronged your creditors, or your own family? How often?

Have you been guilty of negligence in the securing or administering of trusts confided to your care, whether for ecclesiastical, charitable, or other purposes? Has any actual loss resulted from this negligence? To what extent? Have you been negligent in the administration of property otherwise entrusted to you, as guardian or administrator? If so, have others thereby suffered? To what extent?

Have you been guilty of usury in the loan of money? How often?

Have you put off false money? How much? How often?

Have you professed any art, or undertaken any business, without sufficient skill or knowl-

edge? And what injury has your neighbor suffered from it?

Have you bought or received stolen goods? or taken of those who could not give? How often?

Have you neglected your work or business to which you were hired, or by contract obliged? How often? and to what injury? Or have you broken your promises in matters of consequence?

N. B.—In all sins of injustice, whereby you have done any wrong to your neighbor, either in his person or in his goods, or in his character, honor, or good name, you are strictly obliged to make full satisfaction and restitution, if it be in your power; otherwise the sin will not be forgiven.

Have you, then, neglected or delayed, without just cause, to make satisfaction and restitution, when it was in your power? How long?

The Eighth Commandment.

"Thou shalt not bear false witness against thy neighbor."

HAVE you been guilty of telling lies? And whether in any matter of consequence, or to the injury of any one? How often?

Have you been guilty of hypocrisy or dissimulation? How often?

Have you entertained a bad opinion of your neighbor without grounds, or judged rashly of his actions or intentions? How often?

Have you been guilty of backbiting, or uncharitable conversation, by speaking of the known faults of your absent neighbor? How often?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbor's reputation by publishing his secret faults or defects? How often have you done so? From what motive? and before how many?

Have you been guilty of calumny, which consists in saying of your neighbor what is false or uncertain? How often? and before how many?

N.B. In either case, you are obliged to restore his character as far as you are able.

Have you willingly given ear to detraction or calumny? Have you taken pleasure in it? Or in any way encouraged it? Or not hindered it when you might? How often?

Have you injured your neighbor's honor by

reproaches and affronts, or robbed him of his peace of mind by scoffs and derision? How often?

Have you, by carrying stories backwards and forwards, or in any other way, caused misunderstanding or quarrels betwixt others? How often? and to what prejudice?

N. B.—Here, also, judges, lawyers, solicitors, etc., ought to examine themselves, what injustice they may have been guilty of in managing causes, etc.; as well as accusers, witnesses, etc.

The Ninth Commandment.

"Thou shalt not covet thy neighbor's wife."

HAVE you taken pleasure in any unchaste thoughts or imaginations? Have you entertained any impure desires or feelings?

The Tenth Commandment.

"Thou shalt not covet thy neighbor's goods."

HAVE you desired your neighbor's goods, not caring whether you had them right or wrong? Or been in a disposition of stealing, or otherwise wronging him, if it lay in your power? How often?

Have you desired your neighbor's loss or misfortune, or any public calamity, that you might be the gainer by it? How often?

The Commandments of the Church.

I. Have you neglected to keep holy the days of obligation? Have you worked on those days without necessity, and without leave from your pastor?

II. Have you neglected to hear mass on Sundays and holydays of obligation? or have you heard it with wilful distractions? or not taken care that your children and servants should hear it? How often?

III. Have you broken the days of abstinence commanded by the Church? or eaten more than one meal on fasting-days? or been accessory to others so doing? How often?

IV., V. Have you neglected to confess your sins once a year? or to receive the Blessed Sacrament at Easter?

VI. Have you solemnized marriage at the forbidden times? Have you married within the forbidden degrees of kindred? or with any other known impediment?

The Capital or Deadly Sins.

PRIDE.—Have you been guilty of pride, or complacency in yourself, or contempt of others? How often?

Have you been guilty of vainglory, by doing your actions to procure esteem? How often?

Have you taken delight in the esteem and applause of others? or have you been uneasy and discontented when you did not receive such esteem or applause? How often?

COVETOUSNESS.—Have you been guilty of covetousness, in desiring or loving too much the things of this world? Have you sought after them too eagerly? or been too much distressed at the loss of them? How often?

For the sins of Lust, see the Sixth Commandment.

For the sins of Anger, see the Fifth Commandment.

GLUTTONY.—Have you been guilty of gluttony, by eating or drinking to excess, so as to endanger or injure your health or reason? How often? and with what scandal?

Have you indulged an inordinate gratification of your appetite? How often?

Have you made others drunk? or sought to

make them so? or boasted of having made them so? How often?

Envy.—Have you envied or repined at your neighbor's good, either spiritual or temporal? or rejoiced at his harm? How often?

Have you been guilty of jealousy, in consequence of any attention or preference shown to others? Have you rejoiced to see them disappointed or mortified?

Sloth.—Have you been guilty of sloth, or laziness of mind or body, which has prevented you from discharging your duty? How often?

Have you neglected your spiritual duties? or discharged them with tepidity or indolence? Have you studied too much your own ease, leading an unmortified and unchristian life?

Have you squandered away much of your time in idleness or useless occupation?

Have you entertained with pleasure the thoughts of saying or doing any thing which it would be a sin to say or do? How often?

Have you had the desire or design of committing any sin? What sin? How often?

Have you gloried in any sin whatsoever? How often? and before what company? and what sin?

N. B.—Here, also, masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, etc., ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

A Prayer for obtaining Contrition.

I HAVE now here before me, O Lord, a sad prospect of the manifold offences, by which I have displeased Thy divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed, by a hearty sorrow, to receive Thy pardon. But this sorrow, O Lord, this repentance must be Thy free gift, and if it comes not from the hand of Thy mercy, all my endeavors will be in vain, and I shall be forever miserable. Have mercy, therefore, on me, O Father of mercies, and pour forth into my heart Thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my past misery and ingrati-

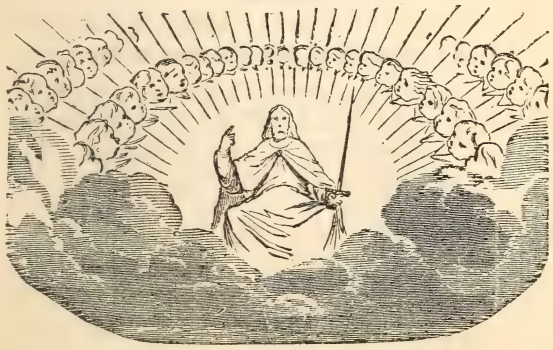
tude, and grieve from my heart for having offended Thee, so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness and neglect; but let it be now Thy gift, descending from Thee, the Father of lights, that so my repentance may be accompanied with amendment and change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of Thy servants. Through Jesus Christ our Lord. Amen.

A Prayer after Confession.

O ALMIGHTY and most merciful God, who, according to the multitude of Thy tender mercies, hast vouchsafed once more to receive Thy prodigal child, after so many times going astray from Thee, and to admit me to this sacrament of reconciliation, I give Thee thanks with all the powers of my soul, for this and all other mercies, graces, and blessings

bestowed on me, the most unworthy of all sinners; and prostrating myself at Thy sacred feet, I offer myself now to be henceforth for ever Thine. Oh! let nothing in life or death ever separate me from Thee. I once more renounce with my whole soul all my treasons against Thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to Thy love and service. Oh! grant that for the time to come I may ever fly and abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it. I resolve henceforth to fly them all, by thy divine grace, without which, of myself, I can do nothing. I resolve to perform [such and such devotions], for obtaining this grace. I resolve to fly idleness, and to set myself a regular order and method of life, for the time I have yet to come. I beg Thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have

formerly made; for, O Lord, without Thee I am nothing but misery and sin. Supply also, by Thy mercy, whatever defects have been in this my confession. I am sensible that it hath been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required; but let the precious Blood of Thine only Son make up this deficiency. Accept of my poor performance, such as it is, and give me grace to be now and always a true penitent, through the same Jesus Christ, Thy Son. Amen.



DEVOTIONS FOR

HOLY COMMUNION.

Preparation for Communion.

PREPARATION for holy Communion is of two kinds—remote and proximate. The former consists in an innocent, regular, and truly Christian life, so that we may be at all times worthy to receive. The latter consists in a spirit of recollection, into which for some days before Communion we should seek to enter, in order to dispose our soul to receive the divine Guest with whom we expect to form so close a

union. It consists, finally, in the exercises of piety, to which, in a more especial manner, we should devote the day of our communion.

To favor this spirit of recollectedness it would be well to imitate the example of many saints who made a retreat of three days, or, at least, to read some suitable book on the morning and evening of the three days before holy Communion, and make it the chief object of our thoughts. For this purpose we may read the following chapters of the "Following of Christ:" First day, Book III., chapter 53, Book I., chapters 20 and 21; second day, Book I., chapters 22, 23, and 24, Book III., chapters 14, 48, and 59; third day, Book IV., chapters 6, 7, 18, 10, and 13 or 16.

The virtues with which we should at this time endeavor to adorn our souls are purity of conscience, purity of intention, and actual devotion.

This purity of conscience should consist not only in cleansing our soul from the stain of mortal sin by the sacrament of penance, but in a detestation of our venial sins, and a total renunciation of them. Besides making a good confession, then we should endeavor to cleanse our soul from all that can offend the eye of a God of all purity, and adorn it with acts of vir-

tue that will please and gratify him. If we expected a king to come and visit our dwelling how carefully would we cleanse it all, removing the least dust, and seek to give everything a new polish and brightness, and, if possible, procure some new article of furniture for his especial use. Yet here the reality surpasses the figure; the King of kings actually comes to us, and in our inability we must constantly implore Him to prepare our hearts for His abode.

Our intention should be pure. We must communicate not from custom, or human respect, or as it were perforce, nor even in the hope of obtaining sensible devotion. Our object should be to be united to our God in love, and correspond in gratitude to His infinite love for us, to seek strength in our trials and temptations, to implore pardon for our sins, or some particular favor for ourselves or others. Let us then purify our intention, and never approach the holy Communion without proposing to ourselves some special intention, to increase in love for God, gratitude for the favors bestowed upon the saints, upon ourselves and others, joy in His infinite happiness, a greater desire of serving Him, the avoiding of sin, the conversion of sinners, and all who are strangers

to the Church, the relief of the souls in purgatory, etc.

The actual devotion is not a mere sensible feeling, but sentiments in accordance with its holiness and dignity, a very great respect, a profound humility, much love and confidence, but especially a hunger for this heavenly bread. These sentiments we must endeavor to excite by suitable considerations, which will suggest themselves to our mind, if we ponder well these simple questions: Who comes! To whom does He come? For what purpose does He come?

In the first you may consider your Saviour under the various titles which He bears, or has assumed, for the love of mankind, viz.: as your God, your King, your Redeemer, your Father, Teacher, Physician, Pastor, Friend, and Spouse of your soul; and see how perfectly He has fulfilled these titles, and fulfills them still in the blessed Eucharist. In the second, consider the corresponding titles in yourself; viz.: of His creature, His subject, His rescued captive, His child, disciple, patient, lost sheep, His friend and spouse, and see how you comply with the duties annexed to these glorious names. Thirdly, consider the intentions of

mercy and love, which bring Him down from Heaven and detain Him in this sacrament, and the inexhaustible treasures of grace there open to mankind, which to be lavished on them require no merit on their side, but only that they would offer no obstacle to His goodness. The following will serve as an example :

Consideration—Christ our God.

1. Who is it that comes to thee? Christ Jesus, "who is over all things, God blessed forever;" in whom "dwelleth all the fulness of the Godhead corporally;" whom all the choirs of angels adore. Oh amazing condescension! Is it, then, credible that God should dwell with men on earth? If the Heaven and the heaven of heavens cannot contain Thee, how much less this my house? Ah! love, and praise, and bless this thy "hidden God;" pour forth thy whole soul in deepest thanksgiving, and exclaim, with the Apostle St. Thomas, "My Lord and my God!"

2. To whom does He come! To thee, a vile and wretched worm of earth! To thee, who hast so often despised Him who is thy God and thy Creator! To thee, who hast made an

idol of thy own glory! For thou hast forsaken the Lord thy God, thou hast cast off His sweet yoke, and hast said, I will not serve; and hast turned aside to strange gods, to serve the world, the flesh, and the devil. Ah, wretched soul, behold thy own wickedness! "See what an evil and bitter thing it is for thee to have forsaken the Lord thy God." Cast thyself in shame at His sacred feet, and with a contrite and humble heart exclaim with the Publican, "O God, be merciful to me a sinner!" or with the penitent David cry out, "Have mercy on me, O God, according to Thy great mercy."

3. For what purpose does He come? To give Himself entirely and unreservedly to thee, "that thou mayest," as Tertullian says, "be wholly inebriated with thy God;" that thou mayest become partaker of His divine nature; that thou mayest abide in Him and He in thee; and that thus thou mayest live forever. Penetrated, then, with wonder and admiration at so much love, burst forth into accents of praise and adoration, inviting all creatures, with holy David, to bless the Lord thy God, saying, "Praise ye the Lord from the Heavens; praise ye Him in the high places; praise ye Him for His mighty acts; praise ye Him according to

the multitude of His greatness." And resolve henceforth to live no longer to thyself, but to Him alone, exclaiming with the royal Prophet, "Shall not my soul be subject to God? for from Him is my salvation?"

My soul in what an important affair art thou about to be engaged! Thou hast to prepare within thee a dwelling not for man, but for a God of infinite Majesty! But, O Lord, Thou only canst make it ready. What can I do, who am a weak and wretched creature, quite unworthy to possess Thee! Holiness, O Lord, should be the ornament of Thy house; glory and magnificence should shine around. Fill, then, my soul with holiness; do within her great and magnificient things, that she may become worthy of Thee.

We should also meditate, frequently meditate, on the passion and death of our Lord, for He expressly instituted this sacrament as a memorial thereof, as the Apostle St. Paul expressly teaches us: "As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come."

A Prayer which may be said some days before Communion.

O LORD Jesus Christ! whom I aspire to receive in a few days within the temple of my soul, I come to implore that Thou wilt Thyself prepare Thy destined abode, cleansing it from every stain, and enriching it with ornaments worthy of Thy presence. Grant me an increase of faith, hope, and charity; grant me true contrition, and profound humility; grant me to sigh with holy Simeon for Thy coming, and, like him, to centre in Thee alone the ardent affections and fervent desires of my heart. O Lord! whose throne is surrounded by cherubim and seraphim! whose presence is felt by all creation, whose spotless sanctity the angels themselves contemplate with awe, I acknowledge my extreme unworthiness to receive Thee; but animated with lively confidence in Thy paternal goodness, I conjure Thee to prepare me Thyself, and to supply from the treasury of Thy abundant mercies for all my deficien-

cies. O Thou who hast come on earth to save me, and who by Thy sufferings hast opened Heaven to receive me, grant me grace to profit by all Thou hast done and endured for my salvation!

Aspirations which should be used the days preceding Communion.

AS the wearied hart pines for the refreshing water, so does my soul thirst for Thee, O Lord!

My soul sighs for the possession of God; when shall I come and appear before Him? Lord, I come to Thee; but how shall I prepare the way for Thee? I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

How can I receive Thee into a heart so full of iniquities, and yet how can I abstain from the living Bread come down from Heaven to give life to the world?

Have pity, I beseech Thee, on me a sinner; and deign to prepare Thyself a dwelling in my heart; grant that from

Thy adorable Body may proceed a virtue to give strength and life to my soul.

Prepare me for Thyself, O Jesus! and render me worthy of Thy visit; look on me, O Lord! and inflame me with Thy love; that I may run after the odor of Thy perfumes.

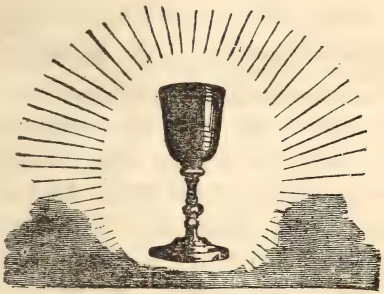
Grant me humility of spirit, and pure charity, to render me worthy of participating in the blessed food of Heaven.

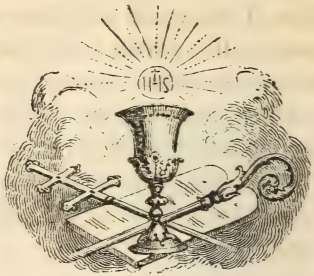
I wish to attract Thee by my love, and to enjoy Thy presence in the centre of my soul. O my God! my life! my all! I beseech Thee to come into my heart, and to unite me to Thyself forever.

PRACTICE FOR THE DAY OF COMMUNION.

HAVING made it your last thought on retiring to rest, and preserved recollection during the eve, awake to the voice of your guardian angel calling you: "Behold, the Spouse cometh; go forth to meet him:" and rise without delay. Say your morning prayers with more than ordinary fervor, and repair early to the church, to prepare leisurely for the happy moment. If there before Mass begins,

or while another is saying, occupy your mind with thoughts of the great blessings which our Lord bestows on those who love Him, and recite such prayers as the following. During the Mass you may employ your usual devotions, or the special prayers for such as are about to receive; but after the consecration, renew or repeat the prayers which are here given, or some embracing acts of the same virtues.





ST. ALPHONSUS LIGUORI'S PRAYERS BEFORE COMMUNION.

Act of Faith.

BEHOLD, He cometh leaping upon the mountains, skipping over the hills" (Cant. ii. 8). Ah, my most amiable Saviour, over how many, what rough and craggy mountains, hast Thou had to pass in order to come and unite Thyself to me by the means of this most holy Sacrament! Thou, from being God, hadst to become man; from being immense to become a babe; from being Lord, to become a servant. Thou hadst to pass from the

bosom of Thy eternal Father to the womb of a Virgin; from Heaven into a stable; from the throne of glory to the gibbet of a criminal. And on this very morning Thou wilt come from Thy seat in Heaven to dwell in my bosom.

"Behold, He standeth behind our wall, looking through the windows, looking through the lattices" (Cant. ii. 9). Behold, O my soul, thy loving Jesus, burning with the same love with which He loved thee when dying for thee on the Cross, is now concealed in the most blessed Sacrament under the sacred species; and what doing! Looking through the lattices. As an ardent lover, desirous to see his love corresponded with, from the Host, as from within closed lattices, whence he sees without being seen, He is looking at you, who are this morning about to feed upon His Divine Flesh; He observes your thoughts, what it is that you love, what you desire, what you seek for, and what offerings you are about to make Him.

Awake, then, my soul, and prepare to meet thy Jesus; and, in the first place, by faith say to Him: So, then, my beloved Redeemer, in a few moments Thou art coming to me? O hidden God, unknown to the greater part of men, I believe, I confess, I adore Thee in the most holy Sacrament as my Lord and Saviour! And in acknowledgment of this truth I would willingly lay down my life. Thou comest to enrich me with Thy graces, and to unite Thyself all to me; how great, then, should be my confidence in this Thy so loving visit!

Act of Confidence.

MY soul, expand thy heart. Thy Jesus can do thee every good, and, indeed, loves thee. Hope thou for great things from this thy Lord, who, urged by love, comes all love to thee. Yes, my dear Jesus, my hope, I trust in Thy goodness, that, in giving Thyself to me this morning, Thou wilt enkindle in my poor heart the beautiful flame of Thy pure

love, and a real desire to please Thee; so that, from this day forward, I may never will anything but what Thou willest.

Act of Love.

AH, my God, my God, true and only love of my soul, and what more couldst Thou have done to be loved by me? To die for me was not enough for Thee, my Lord; Thou wast pleased to institute this great Sacrament in order to give Thyself all to me, and thus bind and unite Thyself heart to heart with so loathsome and ungrateful a creature as I am. And what is more, Thou, Thyself invitest me to receive Thee, and desirest so much that I should do so! O boundless love! incomprehensible love! infinite love! a God would give Himself all to me!

My soul, believest thou this? And what doest thou? what sayest thou? O God, O God, O infinite amiability, only worthy object of all loves, I love Thee with my whole heart, I love Thee above all things, I love Thee more than myself, more than

my life! Oh, could I but see Thee loved by all! Oh, could I but cause Thee to be loved by all hearts as much as Thou deservest! I love Thee, O most amiable God, and I unite my miserable heart in loving Thee, to the hearts of the Seraphim, to the heart of the most blessed Virgin Mary, to the Heart of Jesus, Thy most loving and beloved Son. So that, O infinite Good, I love Thee with the love with which the Saints, with which Mary, with which Jesus loves Thee. And I love Thee only because Thou art worthy of it, and to give Thee pleasure. Depart, all earthly affections, which are not for God, depart from my heart. Mother of fair love, most holy Virgin Mary, help me to love that God whom thou dost so ardently desire to see loved!

Act of Humility.

THEN, my soul, thou art even now about to feed on the most sacred Flesh of Jesus! And art thou worthy?

My God, and who am I, and who art Thou? I indeed know and confess whom Thou art who givest Thyself to me; but dost Thou know what I am who am about to receive Thee?

And is it possible, O my Jesus, that Thou who art infinite purity desirest to come and reside in this soul of mine, which has been so many times the dwelling of Thy enemy, and soiled with so many sins? I know, O my Lord, Thy great majesty and my misery; I am ashamed to appear before Thee. Reverence would induce me to keep at a distance from Thee; but if I depart from Thee, O my life, whither shall I go? to whom shall I have recourse? and what will become of me? No, never will I depart from Thee; nay, even I will ever draw nearer and nearer to Thee. Thou art satisfied that I should receive Thee as food, Thou even invitest me to this. I come, then, O my amiable Saviour, I come to receive Thee this morning, all humbled and confused at the sight of my defects; but full of confi-

dence in Thy tender mercy, and in the love which Thou bearest me.

Act of Contrition.

I AM indeed grieved, O God, of my soul, for not having loved Thee during the time past; still worse, so far from loving Thee, and to gratify my own inclinations, I have greatly offended and outraged Thy infinite goodness: I have turned my back against Thee, I have despised Thy grace and friendship; in fine, O my God, I was deliberately in the will to lose Thee. Lord, I am sorry, and grieve for it with my whole heart. I detest the sins which I have committed, be they great or small, as the greatest of all my misfortunes, because I have thereby offended Thee, O infinite Goodness. I trust that Thou hast already forgiven me; but if Thou hast not yet pardoned me, oh, do so before I receive Thee: wash with Thy Blood this soul of mine, in which Thou art so soon about to dwell.

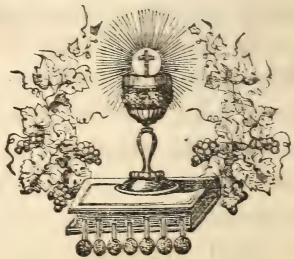
Act of Desire.

AND now, my soul, the blessed hour is arrived in which Jesus will come and take up His dwelling in thy poor heart. Behold the King of Heaven, behold thy Redeemer and God, who is even now coming; prepare thyself to receive Him with love, invite Him with the ardor of Thy desire; come, O my Jesus, come to my soul, which desires Thee. Before Thou givest Thyself to me, I desire to give Thee, and I now give Thee, my miserable heart; do Thou accept it, and come quickly to take possession of it.

Come, my God! hasten; delay no longer. My only and infinite Good, my Treasure, my Life, my Paradise, my Love, All, my wish is to receive Thee with the love with which the most holy and loving souls have received Thee; with that with which the most blessed Virgin Mary received Thee; with their communions I unite this one of mine.

Most holy Virgin and my Mother Mary,

behold, I already approach to receive Thy Son. Would that I had the heart and love with which thou didst communicate! Give me this morning thy Jesus, as thou didst give Him to the Shepherds and to the kings. I intend to receive Him from Thy most pure hands. Tell Him that I am thy servant and thy client; for He will thus look upon me with a more loving eye, and now that He is coming, will press me more closely to Himself.



ACTS AFTER COMMUNION.

Act of Faith.

BEHOLD, my God is even now come to visit me; my Saviour to dwell in my soul. My Jesus is even now within me. He is come to make Himself mine, and at the same time to make me His. So that Jesus is mine and I belong to Jesus; Jesus is all mine, and I am all His.

O Infinite Goodness! O Infinite Mer-

cy! O Infinite Love! that a God should come to unite Himself to me, and to make Himself all mine! My soul, now that thou art thus closely bound to Jesus, that thou art thus one with Him, what doest thou? Hast thou nothing to say to Him; dost thou not converse with thy God, who is with thee? Ah, yes, renew thy faith; remember that the angels now surround thee, adoring their God, who is within thy breast; do thou also adore thy Lord within thyself. Enter into thyself, and banish thence every other thought. Unite all thy affections together, and, clinging closely to thy God, say:

An Act of Welcome.

AH, my Jesus, my Love, my Infinite Good, my All, be ever welcome in the poor dwelling of my soul! Ah, my Lord, where art Thou! to what a place Thou art come! Thou hast entered my heart, which is far worse than the stable in which Thou wast born; it is full of earthly affections, of self-love, and of inordinate desires. And how couldst Thou

come to dwell there? I would address Thee with St. Peter: "Depart from me, for I am a sinful man" (St. Luke v. 8). Yes, depart from me, O Lord, for I am indeed unworthy to receive a God of infinite goodness; go and find repose in those pure souls who serve Thee with so much love. But no, my Redeemer; what do I say? Leave me not; for if Thou departest, I am lost. I embrace Thee, my life; I cling to Thee. Mad, indeed, have I been, in having separated myself from Thee for the love of creatures; and in my ingratitude I drove Thee from me. But now I will never more separate myself from Thee, my Treasure; I desire to live and die united to Thee. Most blessed Virgin Mary, Seraphim, and all souls, do you who love God with pure love lend me your affections, that I may worthily attend on my beloved Lord.

Act of Thanksgiving.

MY God and Lord, I thank Thee for the grace which Thou hast this

morning bestowed upon me, of coming to dwell in my soul; but I would wish to thank Thee in a manner worthy of Thee and of the great favor which Thou hast done me. But what do I say? how can such a miserable creature as I am ever worthily thank Thee?

Father Segneri says, that the feeling most becoming a soul who communicates is that of wondering astonishment at the thought, and to repeat, "A God is united to me; a God is mine!" David said, "What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12.) But I! what return shall I make to Thee, my Jesus, who, after having given me so many of Thy good things, hast this morning, moreover, given me Thyself? My soul, bless, then, and thank thy God as best thou canst. And thou, my Mother Mary, my holy advocates, my guardian angel, and all ye souls who love God, "Come and hear, all ye that fear God, and I will tell you what great things He hath done for my soul" (Ps. lxv.

16). Come and bless and thank my God for me, admiring and praising the truly great graces which He has granted me.

Act of Oblation.

"MY Beloved to me, and I to Him" (Cant. ii. 16). Should a king go to visit a poor shepherd in his hut, what can the shepherd offer him other than his whole hut, such as it is? Since, then, O Jesus, my divine King, Thou hast come to visit the poor house of my soul, I offer and give Thee this house and my entire self, together with my liberty and will: "My beloved to me, and I to Him." Thou hast given Thyself all to me; I give myself all to Thee. My Jesus, from this day forward I will be no longer mine; I will be Thine, and all Thine. May my senses be Thine, that they may only serve me to please Thee. And what greater pleasure, says St. Peter of Alcantara, can be found, than that of pleasing Thee, most amiable, most loving, most gracious God? I at the same time give Thee all

the powers of my soul, and I will that they shall be all Thine; my memory I will only use to recall to mind Thy benefits and Thy love; my understanding I will only use to think of Thee, who always thinkest of my good; my will I will only use to love Thee, my God, my All, and to will only that which Thou willest. My most sweet Lord, I offer, then, and consecrate to Thee this morning all that I am and have,—my senses, my thoughts, my affections, my desires, my pleasures, my inclinations, my liberty, in a word, I place my whole body and soul in Thy hands.

Accept, O Infinite Majesty, the sacrifice of the hitherto most ungrateful sinner Thou hast ever had on earth; but who now offers and gives himself all to Thee. Do with me and dispose of me, O Lord, as Thou pleasest.

Come, O consuming Fire, O Divine Love! and consume in me all which is mine, and which is displeasing in Thy most pure eyes, so that from henceforward I may be all Thine, and may live

only to execute, not Thy commands and counsels alone, but all Thy holy desires and good pleasure also. Amen.

O MOST holy Mary, do thou present this offering of mine to the Most Blessed Trinity with thine own hands; and do thou obtain Their acceptance of it, and that They may grant me the grace to be faithful unto death. Amen, amen, amen.

Act of Petition.

O MY soul, what art thou doing? The present is no time to be lost; it is a precious time, in which thou canst receive all the graces which thou askest. Seest thou not the Eternal Father, who is lovingly beholding thee! for within thee He sees His beloved Son, the dearest object of His love. Drive, then, far from thee all other thoughts; rekindle thy faith, enlarge thy heart, and ask for whatever thou willest.

Hearest thou not Jesus Himself who

thus addresses thee: "What wilt thou that I should do to thee?" (St. Mark x. 51). O soul, tell me what dost thou desire of Me? I am come for the express purpose of enriching and gratifying thee; ask with confidence, and thou wilt receive all.

Ah! my most sweet Saviour, since Thou hast come into my heart in order to grant me graces, and desirest that I should ask Thee for them, I ask Thee not for the goods of the earth—riches, honors, or pleasures; but grant me, I beseech Thee, intense sorrow for the displeasures I have caused Thee; impart to me so clear a light, that I may know the vanity of this world, and how deserving Thou art of love. Change this heart of mine, detach it from all earthly affections; give me a heart conformable in all things to Thy holy will, that it may seek only for that which is more pleasing to Thee, and have no other desire than Thy holy love: "Create a clean heart in me, O God" (Ps. l. 12).

I deserve not this; but Thou, my Jesus, deservest it, since Thou art come to dwell in my soul; I ask it of Thee through Thy merits, and those of Thy most holy Mother, and by the love which Thou bearest to Thy Eternal Father.

Here pause, to ask Jesus for some other particular grace for yourself and for your neighbors. Do not forget poor sinners, or the souls in Purgatory.

ETERNAL Father, Jesus Christ Himself, Thy Son, has said, "Amen, amen, I say to you, if you ask the Father any thing in My Name, He will give it you." For the love, then, of this Son, whom I now hold within my breast, do Thou graciously hear me and grant my petition.

My most sweet Loves, Jesus and Mary, may I suffer for you, may I die for you; may I be all yours, and in nothing my own! May the Most Blessed Sacrament ever be thanked and praised! Blessed be the holy and Immaculate Conception of the Blessed Virgin Mary!

Prayer of St. Ignatius.

SOUL of Christ, sanctify me;
Body of Christ, protect me;
Blood of Christ, inebriate me;
Water of the side of Christ, purify me;
Passion of Christ, strengthen me;
O good Jesus, hear Thou me;
Within Thy wounds, oh, hide me;
Suffer me not to leave Thee;
From the evil one defend me;
In my last hour call Thou me;
Bid me, oh, bid me, come to Thee;
With saints and angels may I praise Thee
Through endless ages of eternity.

Amen.

Loving Aspirations to Jesus in the Blessed Sacrament.

They can be used either before or after Communion, or in visiting the Blessed Sacrament.

I. "Go forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him in the day of his espousals" (Cant. iii. 11). O daughters of grace, O ye souls who love

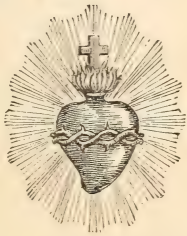
God, quit the darkness of earth, and behold Jesus, your King, crowned with a crown of thorns ; the crown of contempt and suffering with which the impious synagogue, His mother, crowned Him on the day of His espousals,—that is to say, on the day of His death, by the means of which He espoused Himself on the Cross to our souls. Go forth again my soul, and behold Him all full of compassion and love, now that He comes to unite Himself to thee in this sacrament of love.

Has it indeed, then, cost Thee so much, my beloved Jesus, before Thou couldst come and unite Thyself to souls in this most sweet sacrament? Wast Thou indeed obliged to suffer so bitter and ignominious a death? Oh, come, then, without delay and unite Thyself to my soul also. It was at one time Thy enemy by sin; but now Thou desirest to espouse it by Thy grace. Come, O Jesus, my Spouse, for never more will I betray Thee; I am determined to be ever faithful to Thee. As a loving spouse, my

whole thought shall be to find out Thy pleasure. I am determined to love Thee without reserve; I desire to be all Thine, my Jesus—all, all, all.

II. "A bundle of myrrh is my Beloved to me; He shall abide between my breasts" (Cant. i. 12). Thy myrrh plant when pricked sends forth tears, and a healthful liquor from the wounds. Before His passion, our Jesus determined to pour forth His divine Blood from His wounds in so painful a way, to give it afterwards all to us for our salvation in this Bread of Life. Come, then, O my beloved Bundle of Myrrh, O my enamored Jesus; Thou art indeed a subject of grief and pity to me, when I consider Thee all wounded for me on the Cross; but then, when I receive Thee in this most sweet sacrament, Thou becomest, indeed, to me more sweet and delicious than a bunch of the choicest grapes can be to one who is parched with thirst: "A cluster of cypress my Love is to me, in the vineyards of Engaddi" (Cant. i. 13). Come, then, to

my soul, and receive and satiate me with Thy holy love. Ah, what sweetness do I feel in my soul at the thought, that I have to receive within myself that same Saviour of mine who for my salvation was pleased to be drained of all His Blood, and sacrificed on a Cross! "He shall abide between my breasts." No, my Jesus, never more will I drive Thee hence; and Thou shalt never more have to leave me. I am determined ever to love Thee, and to be always united to and closely bound up with Thee. I will always belong to Jesus, and Jesus will be always mine; forever, forever, forever "He shall abide between my breasts."



DEVOUT ASPIRATIONS OF ST. FRANCIS OF SALES.

TO BE MADE BEFORE AND AFTER COMMUNION.

Before Communion.

O MY true and perfect Love, what affection is this that brings Thee to such a miserable thing as I? Come, yes, come, desired of my heart; my soul sighs for Thee; I offer to Thee, O my God, this communion, to satisfy the desire Thou hast to come and unite me to Thyself, my God, and my All. Oh, what a wonder! A God descends from Heaven for me, and hides His majesty under the vile clothing of the species of bread and wine! Oh,

how true it is, my Lord, that having always loved Thine own, Thou hast loved them especially at the end, when Thou didst institute this divine sacrament.

O my God, Thou art goodness itself; how, then, is it possible that I can love anything else but Thee? Ah, Lord, draw me always closer and closer into Thy heart. I prefer Thy love and Thy goodness above all that is to be found in the world. Thou art the only object of my affections. I wish for none other but Thee. I will leave all in order to love Thee. Give me grace to do it; without that I can do nothing.

Ah, my Beloved, if Thou wouldst have me look to Thee, do Thou first turn to me, and by Thy Spirit draw mine to Thee. I am nothing, I can do nothing, I am worth nothing; therefore let me not be ungrateful for all the graces that Thou hast designed to grant me. I offer myself for Thy love, to be entirely deprived of every sensible consolation, and to suffer all the afflictions Thou shalt be pleased to

send me, whether in time or eternity. I am, and will be all Thine; I dare to ask Thee not only for Thy gifts, but also for Thyself. I desire to receive Thee, to be more united to Thee.

O Eternal Father, I offer to Thee the Passion of Thy Son for my salvation and that of the whole world. Look not at my sins; but look at the love of Thy beloved Son towards us, which has drawn Him into this sacrament. By this love, my God, have pity on me!

My Redeemer, I acknowledge myself to be infinitely unworthy of approaching to receive Thee, by reason of my sins and my want of purity. Therefore I say to Thee, Lord, I am not worthy. Even if I had all the love of the Seraphim, I should still be unfit to receive Thee; again, then, I repeat, Lord, I am not worthy.

Come, O my sweet Saviour, and work in me that which Thou hast come to me to do. I am nothing but wretchedness; but Thy goodness does not let Thee see my misery. Come into my soul and sanc-

tify it; take possession of my heart and purify it; enter into my body and keep it; and never separate me from Thy love.

Burn, O consuming Fire, all Thou seest in me unworthy of Thy presence, and that may put an obstacle to Thy grace and love. O Mother of my Redeemer, have compassion on me a poor sinner; pray for me, that by thy help I may embrace thy Son with perfect love, and become a soul after His own heart.

After Communion.

O EXCESS of love! Sacred Host, I adore Thee within me. One heart is too little to love Thee, my Jesus; one tongue is not enough to praise Thy goodness. O my Saviour, how great are my obligations to Thee, for visiting such a poor creature as I am! I offer myself all to Thee, in gratitude for so great a favor.

No, I will not longer live in myself, but that Jesus alone should live in me. He is mine, and I am His, for all eternity. Oh, love, love; no more sins! I will

never forget the goodness and mercy of God, my Saviour and my guest. Yes, my God, I firmly believe that Thou, Body and Soul, art in my breast; Thy Divinity is now within me, and united to me.

I adore Thee, and I venerate Thee, as if I were the smallest worm crawling along in the dust of its own nothingness, to testify the desire I have to give Thee glory. But is it possible that Thy Infinite Majesty should have deigned to visit the least of Thy creatures? With a softened heart, my dear Saviour, I thank Thee for this great gift. I thank Thee for it a thousand times. Grant that I may thank Thee for it as Thou dost deserve. May Thy most holy Mother, and all the angels and saints, give Thee thanks for it! On my part, I offer Thee all the praises and thanksgivings that have been and ever shall be offered to Thee by all creatures.

O my God, Thou dost come to unite Thyself to me, to apply to my soul more abundantly the merits of Thy Passion, and to sanctify me. Accomplish in me,

then, all that Thou didst come to do. My God, Thou art all wise and all powerful, let not the fruit of Thy coming be lost; unite Thyself to me, and me to Thee, by an inseparable union and a perfect love. Unite the abyss of Thy mercy with the abyss of my misery, and make me live a life all divine.

My Jesus, Thou knowest what is wanting in me; Thou knowest that without Thee I can do nothing; Thou knowest my weakness; have pity on me; give me humility, purity of heart, love and conformity to Thy holy will, strength against my bad habits, remission of my sins, and grace never more to commit them. Give me a thorough contempt for all things, so that I may love none other but Thee. Give me patience to suffer for Thy love all that may happen to me. I hope all from Thee. O most holy Virgin, my dear Mother, beg of thy Son, by the love He bears thee, to grant me, for thy sake, all I ask.

My God, and my only good, I am more

pleased in Thy infinite perfections than if they were my own. I rejoice that nothing in the world can take them from Thee, or diminish them. Come, then, Thou art always welcome; always perfect and infinite in Thy majesty, O my Jesus, my Love and my God. Come and make me all Thine.

My Saviour, by that infinite goodness which made Thee come down to this earth, I pray Thee, let me experience the effects of Thy love, in feeling my soul so absorbed in Thee, that, despising all earthly things, it may see nothing but Thee, and think of nothing but Thee; that the same love which made Thee die for me on the Cross may make me in like manner die in Thee, to live in Thee for all eternity.

O God of my soul, who meritest to be loved above all creatures, I protest that I hold Thee as the only object of my affections, and I prefer Thee to all the goods of the world, and to myself. I desire to be faithful to Thee, and never

more to see myself separated from Thee.

I resign and abandon myself entirely to Thee, embracing with all affection and respect Thy will, and Thy just designs over me. And I pray that whatever Thou hast ordained concerning me in time and in eternity may be accomplished; but I hope one day to see Thy divine face and Thy infinite beauty. My God, draw me to Thee, to love Thee and to burn with Thy love, by which I would be entirely consumed. Hide me, I pray Thee, in Thyself, that no creature may ever be able to find me again. O Eternal Father, for the love of Thy Son, fill my memory with holy thoughts, which shall constrain it to have a continual remembrance of Thee and of Thy Son. Oh, make me know and do all that Thou desirest of me. And Thou, O Holy Spirit, fill my will with holy affections, that shall bring forth all those fruits which proceed from Thy love. Illuminate me with Thy light; so shall I walk straight to Thee, and my will

shall be no longer free to give itself to any but Thee.

My God and my All, I will no more seek any thing out of Thee, now that I can find all things in Thee. O merciful Father, make me have a care for Thy service as Thou hast had so much for my good. I wish to employ all my thoughts in seeking ways to please Thee, and in preserving me from offending Thee any more.

O incarnate Lord, make me love Thee, and none other than Thee. Remove from me all occasions which might drive me from Thy love. Let my heart be always occupied in contemplating Thee and serving Thee, Thou that art the master-love of all hearts. Thou didst but come into the world to dwell in the hearts Thou hast redeemed with Thy Blood; then may my heart be all Thine, do Thou possess it. See, then, all my wants, and enlighten me; excite me, and make me prompt to obey Thy will.

O Jesus Almighty, take from me all

that can hinder the effects of Thy power and goodness. I renounce my liberty, and consecrate it entirely to the designs of Thy will. Have pity on me, and cure me of all my impurities and infidelity; fill me with Thy grace and wisdom. I abandon myself wholly to Thee, O my Jesus; I wish to be all Thine, I wish to employ myself with fervor for Thy glory, and to suffer patiently all tribulations at the sight of Thy sufferings. Enable me to employ myself solely in things that are pleasing to Thee.

My God, let me discern Thee with a true faith, to know Thee and love Thee; let me know Thy will to fulfil it; let me see myself to confess my deformity, to abhor and humble myself; and in the end let me see Thy Divine face in all eternity. Lord, I have wasted my substance, like the prodigal son; but I have not been able to exhaust Thy mercies. Grant that I may take Thy will for the sole guide of my life, and not my own senses nor human respect. Write in my

heart the law of Thy love so deeply, that it may never be effaced.

My God, even if there were no place of torment for the wicked, I would not leave off loving Thee and suffering for Thee. Make me correspond to Thy desires. From this time forth Thou shalt be my portion forever. I submit myself with confidence to all that Thou shalt ordain for me in time and in eternity. O incarnate Word, wash my heart with Thy Blood, and imprint there, as a sign of Thy love, Thy holy Name of Jesus.

Lord, abandon me not into the power of my vices; remember that I am the work of Thy hands; permit me not to become the prey of demons. I am a sinner, it is true; but I have been redeemed by Thy Blood. Eternal Father, look at the Passion of Thy Son, whose merits sue mercy for me; these I offer to Thee; by these do Thou detach me from worldly affections and fill me with Thy love, and make me die with resignation, with faith, with confidence, and with perfect love.

O my Jesus, by that eternal love which Thou hast borne me, give me grace to love Thee during the short time that remains for me to live on this earth, that I may afterwards love Thee eternally in Heaven. O God of love, make me live only for Thee. When shall I be all Thine, as Thou art all mine? When shall I die to myself, to live only for Thy love? I do not even know how to give myself to Thee as I ought. Ah, my God, take me, and make me all Thine!

My God, I wish for my eyesight only to look at Thee; for my tongue only to speak of Thee; for my heart only to love Thee; for my body only to offer it to Thee; for my life only to sacrifice it to Thee. O God of love, give me Thy love. Infinite Power, help my weakness. Eternal Wisdom, enlighten my darkness. Immense Goodness, pardon my malice. O Infinite Goodness, too late have I loved and known Thee: do with me what Thou pleasest: I wish for nothing but what Thou shalt do.

O Blessed Virgin, I rejoice with thee in that thou hast gained the heart of thy God; ah, unite me wholly to thy Son, speak to Him for me, and obtain for me the grace of following all His inspirations. Thou must teach me to practise the virtues thou didst exercise on earth, and detach me from affection to all that is not God, that I may love Him with all my strength.

My God, enkindle Thy love in me, so that I may seek nothing else but Thy pleasure; so that nothing may please me that does not please Thee; and drive from my heart all things that are not agreeable to Thee. May I always be able to say with true affection: My God, Thee alone do I desire, and nothing more. My Jesus, give me a great love for Thy Passion, that, Thy sufferings and Thy death being always before my eyes they may continually excite my love towards Thee, and make me desirous of rendering Thee some token of gratitude for so much love. Give me also a great love to the Most

Holy Sacrament of the Altar, in which Thou hast revealed the great affection Thou dost bear us. Besides this, I beg of Thee to give me a tender devotion to Thy most holy Mother; give me grace always to love and serve her; always to have recourse to her intercession, and to induce others to honor her; and to give me and to all men a great confidence, first in the merits of Thy Passion, and next in the intercession of Mary.

I pray Thee to grant me a holy death. Enable me at that moment to receive Thee with great love in the most holy viaticum; so that, united to Thee, burning with a holy fire, and with a great desire of seeing Thee, I may go forth from this life to embrace Thy feet the first time it shall be given me to see Thee.

O my King, come and reign alone in my soul; do Thou possess it entirely, that it may not serve nor obey anything but Thy love.

O my Jesus, would that I could annihi-

late myself all for Thee, who hast annihilated all Thy life for me!

O Lamb of God, sacrificed on the Cross, remember that I am one of those souls that Thou hast redeemed with so much suffering and grief. Let me never lose Thee. Thou hast given Thyself all to me, let me be all Thine; let all my eagerness be to please Thee. I love Thee, O immense Good, in order to please Thee; I love Thee because Thou art worthy of it: my greatest sorrow is to think I have been so long in the world without loving Thee.

My beloved Redeemer, make me feel the grief Thou hadst for my sins in the garden of Gethsemani. O my Jesus, would that I had died before, and had never offended Thee! O love of my Jesus, Thou art my love and my hope! I will rather lose my life a thousand times than lose Thy grace.

My God, if I had died when I was in sin, I could never love Thee again: I thank Thee for giving me time, and call-

ing me to love Thee. Now, then, that I can love Thee, I will love Thee with all my soul. For this reason hast Thou borne with me, that I should love Thee; yes, I will love Thee.

Ah, by the Blood which Thou hast shed for me, permit me not to betray Thee again: "In Thee, O Lord, have I hoped; I shall not be confounded forever." What is the world? what are riches? what are pleasures? what are honors? God, God, I will have God alone. My God, Thou art sufficient for me, Thou art an infinite good.

O my Jesus, bind me altogether to Thy love, and draw all my affections to Thee, that I may love none other but Thee: make me all Thine before I die.

Ah, my God, as long as I live I am in danger of losing Thee. When shall the day come that I can say to Thee: My Jesus, I cannot lose Thee more?

O Eternal Father, for the love of Jesus Christ, despise me not; accept of me to love Thee, and do Thou give me Thy love.

I wish to love Thee much in this life, that I may love Thee much in the next.

O infinite Good, I love Thee; but make me know the great Good that I love, and give me such a love as Thou dost desire. May I conquer all things to please Thee!

O Mary, of thee, who so much desirest to see thy Son beloved, do I ask this grace, to love Him during all the remainder of my life; and I desire nothing more. My Lady and my Mother, I trust in thee; thou dost obtain all thou dost ask of thy God; thou dost pray for all who are devoted to thee, pray also for me.

ON INDULGENCES.

AS each indulgence is attached to the performance of some good work, and has special conditions, the good work must be done and the conditions exactly performed as specified, except where a confessor or other has power to substitute other conditions. The usual ones are confession, communion, and praying for the intention of the Pope. As to the former, we need not enlarge; the prayers may be either five Our Fathers and five Hail Marys, or some special prayer, such as these:

PRAYERS FOR OBTAINING PLENARY INDULGENCES.

Preparatory Prayer.

ALMIGHTY and everlasting God, I trust that by Thy mercy I am absolved from

all my sins, and delivered from eternal damnation ; yet since I am still obnoxious to the temporal punishments due unto my sins, and my own works are not sufficient to make satisfaction for them, I fly to the inexhaustible treasury of the merits of Thy only begotten Son and of Thy saints, that, by their abundance, my defects and infirmities may be supplied. I cheerfully offer myself to do all those things which are appointed for obtaining this end. Receive them, O Father of mercies, in union with the Passion and Death of Thy same Son, and make me, although unworthy, partaker of this plenary indulgence.

Our Father. Hail Mary.

First Prayer.

To God the Father, for the Exaltation of our Holy Mother, the Church.

O ETERNAL Father, be mindful of Thy congregation which Thou hast possessed from the beginning. Acknowledge the Church as the spouse of Thine only begotten Son, for which he hesitated not to shed His blood. So exalt it, I beseech Thee, with the beauty of holiness, the riches of grace, and the fullness

of Thine inheritance, that it may shine forth worthy of its divine Spouse, and of the great price of its redemption. Look mercifully upon all the sons of this holy Mother, and gather all nations into their number; that all may acknowledge, with living faith, Thee the Father, and Jesus Christ, whom Thou hast sent, in the unity of the Holy Ghost, one God; may call upon Thee with steadfast hope, and embrace Thee with perfect charity. Amen.

Our Father. Hail, Mary.

V. Behold, O Lord, and visit this vine.

R. And perfect that which Thy right hand hath planted.

LOOK down, we beseech Thee, O Lord, upon this Thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of sinners, and to undergo the torment of the Cross; who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Second Prayer.

To God the Son, for the Extirpation of Heresies.

O JESUS, the true light that enlighteneth every one that cometh into the world,

grant, I beseech Thee, by the inestimable virtue of Thy Passion and Death, that the darkness of heresies and errors being driven away, all may embrace the light of Thy truth, and be brought into the bosom of Thy Church. O Thou good Shepherd, who didst lay down Thy life for Thy sheep, protect Thy flock, and defend it from the violence and cunning of those who come in sheep's clothing, but inwardly are ravening wolves. Grant that all may acknowledge one shepherd, and be of one fold. Abide with us, O Lord, as Thou hast said, Behold, I am with you all days, even to the consummation of the world. Make manifest that Thy Church is founded on a rock, and that the gates of hell cannot prevail against it. Amen.

Our Father, Hail, Mary.

V. Deliver not up to beasts of prey the souls that put their trust in Thee.

R. And forget not, O Lord, forever, the souls of Thy poor.

HEAR the prayers of Thy Church, O Lord, we beseech Thee, and turn away Thine anger from us; that all adversities and errors being done away, we may serve Thee in freedom and security; through our Lord, etc.

Third Prayer.

To the Holy Ghost, for concord among Christian Princes.

O HOLY Spirit, Spirit of love and peace, who hast gathered together so many and various nations in the unity of the faith, vouchsafe to grant to all Christian princes, and to their counsellors, the abundance of Thy grace, and imbue their hearts with the new commandment of Thy love; that all men may know by this that they are to be counted among the number of Thine elect, and are worthy of the name of Christ. Grant that they may not be led away through covetousness to do anything contrary to Thy divine glory, and the peace of Thy Church; but rather may strive, with united efforts, to bring the people committed unto them, together with themselves, to the vision of eternal peace, and to the heavenly Jerusalem. Amen.

Our Father. Hail, Mary.

V. Let peace be in thy strength.

R. And plenteousness in thy towers.

O GOD, from whom all holy desires, all right counsels, and all just works do

come, give to Thy servants that peace which the world cannot give, that our hearts being given up to obey Thy commandments, and the fear of our enemies being taken away, the times, by Thy protection, may be peaceful, through our Lord Jesus, who liveth, etc.

Fourth Prayer.

To the most Holy Trinity, offering up the Works prescribed for obtaining the Indulgence.

O MOST holy Trinity, I trust I have now performed whatever hath been prescribed for obtaining a plenary indulgence for the punishment due to my sins. I confess that anywise I ought to have done all this, and much more, for Thy divine Majesty, being bound thereto under a thousand titles. It is of Thine infinite goodness and bountiful liberality alone that Thou art pleased so abundantly to remunerate the worthless works of our bounden duty. Receive, therefore, O most Holy Trinity, these works that I have done, in whatever way I may have done them, and grant that all their defects may be supplied by the merits of the Passion and Death of Jesus Christ our Lord, and by His most precious Blood which was shed for us;

and thus make me [or the soul of N.], partaker of this plenary indulgence; for which mercy, O Lord, may all Heaven and earth unite with me in giving praise and thanksgiving unto Thee now and forever. Amen.

Our Father. Hail, Mary.

The Te Deum.

INDULGENCED PRAYERS AFTER COMMUNION.

Prayer of St. Ignatius.

[Indulgence of seven years and seven quarantines when said after Holy Communion. Plenary, once a month, if recited daily.

SOUL of Christ be my sanctification; Body of Christ be my salvation; Blood of Christ, fill all my veins; Water of Christ's side, wash out my stains; Passion of Christ, my comfort be; O good Jesus, listen to me; in Thy wounds I fain would hide; ne'er to be parted

from Thy side; guard me, should the foe assail me; call me when my life shall fail me; bid me come to Thee, above, with Thy saints to sing Thy love, world without end. Amen.

Prayer before a Crucifix.

A Plenary Indulgence, applicable to the souls in Purgatory, when recited before a representation of Christ crucified, after Communion, and with prayers for the intention of the Supreme Pontiff.

BEHOLD, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech

Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection, and grief of soul, I ponder within myself, and mentally contemplate Thy five most precious wounds; having before my eyes that which David spake in prophecy: "They pierced my hands and my feet; they have numbered all my bones."

Prayer of St. Cajetan.

[Indulgence of seven years and seven quarantines, when said on any Thursday after Communion. Plenary the first Thursday of the month.]

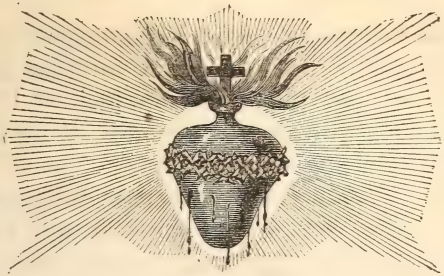
LOOK down, O Lord, from Thy sanctuary, and from Heaven, Thy dwelling-place, and behold this holy Victim, which Thy holy Child Jesus, our Lord and great High Priest, offers up to Thee, for the sins of His brethren; and let not Thy wrath be kindled upon us for the multitude of our transgressions. Behold the voice of the Blood of Jesus, our

Brother, calls to Thee from the Cross. Give ear, O Lord! be appeased, O Lord! hearken and do; and tarry not for Thine own sake, O my God, because Thy name is called upon this city, and upon Thy people; but deal with us according to Thy great mercy. Amen.

INDULGENCES WHICH MAY BE EASILY GAINED.

A PLENARY indulgence may be obtained by Confession and Communion, a visit to the Parish Church, or any other, and the devout recitation of five Our Fathers, Hail Marys, and Glory be to the Father, on any day from Christmas Eve to Epiphany; from the first Sunday of Lent to the second; from Passion Sunday to Maundy Thursday; from the Vespers of Holy Saturday to Low Sunday; from the first Vespers of Whitsunday to the last day of the Octave of Corpus Christi; on the feasts of the Purification, Annunciation, Assumption, Nativity, and Immaculate Conception of the Blessed Virgin; the feast of St. Peter and St. Paul, St. Michael, and All Saints, and during their Octaves.

Once every month Plenary Indulgences can be gained by those who daily meditate for a quarter of an hour; say the Acts of Faith, Hope, and Charity, p. 100; or the Prayer Memorare, p. 129; or that to the Guardian Angel, p. 74; or the Angelus, Salve Regina, etc., p. 109.



DEVOTIONS TO THE

SACRED HEART.

THE devotion to the Sacred Heart of our Lord and Saviour Jesus Christ, practiced and encouraged by many Saints, in all ages, has, in these later centuries, received a new impulse from the blessed Margaret Mary Alacoque, and is now the refuge of the Church, and of the faithful, in all the trials of these unhappy days.

The object of the devotion is to honor the sentiments which from all eternity animated the Divine Word, for the glory of His Father and the salvation of men: to acknowledge by pious practices the sentiments which he communicated to His sacred humanity from the moment

of His Incarnation to the consummation of the Mystery of Redemption, and to celebrate by religious exercises that charity veiled in the Holy Eucharist, and represented to us under the figure of an inflamed heart.

The object of this devotion is to render homage to the love with which the Divine Word is perpetually inflamed, and to make reparation for the insults committed against Him in the sacrament of His love. This devotion reduces itself to two words : love and reparation.

Picture of the Sacred Heart.

EVERY house should be consecrated to the Sacred Heart, and should have a picture of the holy symbol of its unceasing love for us. Our Saviour promised the blessed Margaret Mary, that wherever the picture of His divine Heart was exposed and honored, it would draw down blessings of every kind.

Pope Pius VI. granted an indulgence of seven years and seven quarantines to all who visit a picture of the Sacred Heart of Jesus, exposed for public veneration at any church, or oratory, or altar, and there pray for a time, according to the intention of the Pope.

THE CHAPLET OF THE SACRED HEART.

V. O God incline unto my aid.

R. O Lord make haste to help me.

Glory be to the Father, etc.

MY most loving Jesus, my heart leaps for joy to think upon Thy loving Sacred Heart, all tenderness and sweetness for sinful man; and with trust unbounded it never doubts thy ready welcome. Ah me! my sins! how many and how great! With Peter and with Magdalene, in tears I bewail and ahbor them, because they are an offence to Thee, my soul and chief Good. Grant me, O grant me pardon for them all. O might I die or ever I offend Thee more: this, too, I ask Thy Sacred Heart,—to live to love Thee.

Say one Our Father and five Glory be, etc., in honor of the Sacred Heart, then—

My Jesu's Heart, I Thee adore;
O make me love Thee more and more.

MY Jesu, I bless Thy most humble Heart; and I give thanks to Thee, who, in making it my model, not only dost urge me with strong pleadings to imitate it, but at the cost of so many humiliations dost Thyself stoop to point me out the path, and smooth for me the way to follow Thee. Fool and ungrateful that I am, how have I wandered far away from Thee! Mercy, my Jesu, mercy! Away, ye hateful pride and love of worldly honor; with lowly heart I would follow Thee, my Jesus, amidst humiliations and the Cross, so to gain peace and salvation. Only be Thou at hand to strengthen me, and I will ever bless Thy sacred Heart. One Our Father, five Glory be, etc., and My Jesu's Heart, etc.

MY Jesu, I marvel at Thy most patient Heart, and I thank Thee for all those wondrous examples of unwearied patience Thou didst leave me to guide me on my way. It grieves me that these examples still have to reproach me all in

vain with my extravagant delicacy, shrinking from the slightest pain. O pour then into my poor languid heart, dear Jesu, eager and enduring love of suffering and the Cross, of mortification and of penance, that, following Thee to Calvary, I may with Thee attain to glory, and the joys of Paradise. One Our Father, five Glory be, etc., and My Jesu's Heart, etc.

DEAR Jesu, beside Thy gentlest Heart I set my own; and shudder to see how unlike is mine to Thine, while at a shadow, look, or word, to thwart me, I fret and grieve. O, then, pardon my excesses; and give me grace, that in every contradiction I may follow the example of Thy unvaried meekness, and so enjoy an everlasting holy peace. Our Father, five Glory be, etc., and My Jesu's Heart, etc.

SING praise to Jesu for His most generous Heart, the Conqueror of death and hell; yet never wilt thou reach His due with all Thy praise. Still more

than ever am I confounded, looking upon my coward heart which dreads even a rough word or injurious taunt. Courage, my soul! it shall be so with me no more. My Jesus, I pray Thee for such strength that, on earth fighting and conquering self, I may one day rejoice triumphantly with Thee in Heaven. Our Father, five Glory be, etc., and once My Jesu's Heart, etc.

MARY, to thee we turn; Mary, to thee we consecrate ourselves more and yet more, and trusting in thy mother's heart we say to thee: By every virtue of thy sweetest heart obtain for me, great Mother of my God, my Mother Mary, a true and lasting devotion to the sacred Heart of Jesus, thy well-beloved Son, that, bound up in every thought and affection in union with that Heart of His, I may fulfill each duty of my state, with ready heart serving my Jesus, evermore; but specially this day.

V. Heart of Jesus, burning with love of us,
R. Inflame our hearts with love of Thee.

Let us pray.

LORD, we beseech Thee, let Thy holy Spirit kindle in our hearts that fire of charity which our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn exceedingly. Who liveth and reigneth with Thee in the unity of the same holy Spirit, God for ever and ever. Amen.

* PRAYER TO THE ETERNAL WORD.

The Word was made flesh and dwelt amongst us.–S. John.

ETERNAL Word made man for love of us, humbly prostrate at Thy feet we adore Thee with our soul's deepest veneration; and to repair our ingratitude towards this great boon of Thy incarnation, we join our poor hearts with the hearts of all who love Thee, offering Thee with them our humble prayer of thanksgiving and praise. Pierced with the thought of the exceeding great hu-

mility, goodness, and tenderness which we behold in Thy divine Heart, we pray Thee of Thy grace, that in our lives, we, too, may be Thy followers in the practice of these virtues, to Thee so dear. Our Father, Hail Mary, Glory be, etc.

He was crucified also for us, suffered under Pontius Pilate, and was buried.

JESU, loving Saviour, humbly prostrate at Thy feet we adore Thee with our soul's deepest veneration, and to give Thee proof of our real sorrow for our hardness of heart towards Thee, in all those outrages and woes which Thy loving Heart made Thee suffer for our salvation in Thy sad Passion and most bitter Death, we here unite ourselves with the hearts of all who love Thee, and with them we give Thee thanks with our whole soul. We marvel at the boundless patience and the generosity of Thy sacred Heart; and we pray Thee fill our poor hearts with the spirit of true Christian

penance, that thereby we may courageously embrace all suffering, and make Thy Cross our greatest comfort and our glory. Our Father, Hail Mary, Glory be, etc.

Thou didst give them bread from Heaven to eat,
In whose taste was every heavenly sweetness.

JESU, burning with love for us, humbly prostrate at Thy feet we adore Thee with our soul's deepest veneration; and in reparation for the outrages which Thy sacred Heart daily receives in the most holy Sacrament of the altar, we unite ourselves with the hearts of all those who love Thee, and give Thee tenderest thanks. We love, too, in that sacred Heart of Thine, the incomprehensible fire of Thy love of Thy eternal Father; and we pray Thee inflame our poor hearts with burning charity towards Thee and towards our neighbors. Our Father, Hail Mary, Glory be, etc.

LASTLY, most loving Jesu, we pray Thee, by the sweetness of Thy sacred Heart, convert the sinner, console the sufferer, help the dying, succor the souls in purgatory. Make our hearts one with Thine in the bonds of true peace and charity, deliver us from death sudden and unforeseen, and grant us death holy and peaceful. Amen.

V. Heart of Jesus, burning with the love of us,

R. Set our hearts on fire with love of Thee.

Let us pray.

GRANT, we beseech Thee, Almighty God, that we who glory in the most sacred Heart of Thy well-beloved Son, and renew in our minds the remembrance of the great benefits of His heavenly charity towards us, may feel the delight of those same benefits by their operation and fruit within our souls. Through the same Christ our Lord.

SACRED Heart of my Jesus! I adore Thee with the three powers of my soul; I consecrate to Thee my thoughts, my words, my works, myself. I purpose to give Thee like acts of adoration, love, and glory, to those Thou givest Thine eternal Father. Be Thou, I beseech Thee, the reparation of my transgressions, the protection of my life, my refuge and asylum in the hour of my death. By Thy sighs, and by that sea of bitterness in which wast drowned for me throughout Thy whole mortal life, grant me, O grant me true contrition for my sins, contempt of earthly things, burning desire of eternal glory, trust in Thy boundless merits, final perseverance in Thy grace.

HEART of Jesus, all love! I offer Thee these humble prayers for myself and for all who unite with me in spirit to adore Thee; vouchsafe of Thy great goodness to hear and answer them, chiefly for that one of us who first shall close his mortal life. Sweet Heart of

Jesus, pour into his heart in his death-agony Thine inward consolations; take him within Thy sacred wounds; cleanse him from all stains in that Furnace of Love that so Thou mayest soon open to him the gate of Thine eternal glory, there to intercede with Thee for all those who tarry yet in this their land of exile.

HOLIEST Heart of my most loving Jesu! I purpose to renew and offer Thee these acts of adoration and these prayers for myself the wretched sinner, and for all who are associated with me in adoration of Thee, every moment that I live, down to the last moment of my life. I recommend to Thee, my Jesus, the holy Church, Thy well-beloved Spouse, my own true Mother, the souls who are satisfying Thy justice, the sinner, the sorrowful, the dying, all men on the whole face of the earth; let not thy Blood be shed in vain for them; and vouchsafe lastly to apply it to the relief of the souls in purgatory, and above all to those who in life were wont devoutly to adore Thee.

MOST loving heart of Mary, who amongst the hearts of all God's creatures art at once purest, most inflamed with love for Jesus, and most pitiful towards us poor sinners, gain for us from the Heart of Jesus our Redeemer all the graces which we ask thee. Mother of mercies, one throb, a single beat of thy burning heart offered by thee to the Heart of Jesus has power to console us to the full. Grant us, then, this favor; and then the Heart of Jesus, full of that filial love He had for thee, and will ever have, will not fail to hear and answer our request. Amen.

THE LITTLE OFFICE

OF THE

SACRED HEART.

At Matins.

Our Father. Hail Mary.

V. Thou shalt open my lips, O Lord.

R. And my mouth shall announce Thy praise.

V. O God incline unto my aid.

R. O Lord make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

Invitatory.

FROM all eternity, the Heart of Jesus hath loved us. Come, let us adore it. From all, etc.

Hymn.

VOUCHSAFE, O Jesus, to permit us to meditate on the mysteries of Thy love, and to penetrate into the interior of Thy adorable Heart.

Thy Heart is the fountain whence pure souls come to draw the waters of grace. There they discover the hidden treasures of divine wisdom.

Anthem.

COME to me all ye that labor and are heavy burthened and I will refresh you. Take My yoke, and learn of Me that I am meek and humble of heart.

V. I will make an everlasting covenant with my people.

R. And I shall not cease to shower blessings upon them.

V. O Lord hear my prayer.

R. And let my cry ascend unto Thy divine Heart.

Let us pray.

GRANT, O Jesus, that by honoring Thy sacred Heart, we may learn to practice meekness and humility, obtain the peace which Thou hast promised to us, and find rest for our souls; we ask these graces of Thee who livest and reignest with the Father and the Holy Ghost, for ever and ever. Amen.

V. O Lord hear my prayer!

R. And let my cry ascend to Thy divine Heart.

V. Let us bless the Lord.

R. Immortal thanks be given to Him.

May the souls of the faithful departed rest in peace. Amen.

Lauds.

V. O God incline unto my aid.

R. O Lord make haste to help me.

Hymn.

O HEART inflamed with the most burning flames, Thou satisfiest without ceasing for our sins, and Thou multipliest Thy benefits for us.

Why are we so cold, we who are the objects of Thy predilection? Why this insensibility when Thy charity urgeth us?

Anthem.

THE Lord, in the excess of His love and mercy, has ransomed us by the ignominious death of the Cross.

V. Taste and see how sweet the Lord is.

R. Blessed are they who have borne His yoke from their youth.

V. O Lord, etc. Prayer as at Matins.

Prime.

V. O God incline unto my aid.

R. O Lord make haste to help me.

Glory be to the Father, etc.

Hymn.

THE Heart of Jesus is the chosen temple of the Divinity; from this sanctuary the incarnate Word without ceasing makes supplication for us to the heavenly Father.

The spotless Lamb is immolated on our altars, and this Victim ever renewed is consumed in the flames of love.

Anthem.

MY delight is to be with the children of men: happy are they who keep My ways.

V. How good and how merciful is the Heart of Jesus.

R. How sweet it is to love it and extol its favors.

V. O Lord, etc. Prayer as at Matins.

Tierce.

O God incline unto my aid.
O Lord make haste to help me.
Glory be to the Father, etc.

Hymn.

THE bloody steel that pierced the side of Jesus laid open the sanctuary of grace: let the whole universe hasten, the gate of Heaven is open.

Here God is not terrible as on Mount Sinai, He threateneth not from amid flames; He is all love, He loves, and wishes to be loved.

Anthem.

EYE hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath laid up for those that love Him.

V. Lord, etc. Prayer as at Matins.

Sext.

V. O God incline unto my aid.
R. O Lord make haste to help me.
Glory be to the Father, etc.

Hymn.

FROM the sacred Heart of Jesus flow torrents of graces: here the sick

find health; the afflicted consolation; the weary rest; the poor abundance.

Arise, sinner! why lingerest Thou? Here is the throne of clemency; the eloquent voice of the Heart of Jesus asks pardon for thee; mercy disarms the justice, which is ready to launch its thunderbolts.

Anthem.

I HAVE planted thee myself, O beloved vineyard, and I have formed thee of choice vines; how then hast thou degenerated, and borne only bitter fruit.

V. I have nurtured children, and filled them with good things.

R. And they have despised me.

V. Lord, etc. Prayer as at Matins.

Nones.

V. O God incline unto my aid.

R. O Lord make haste to help me.

Glory be to the Father, etc.

Hymn.

O JESUS! the Divine Wisdom dwelleth in Thee; let then the grace of which Thy Heart is the inexhaustible fountain flow upon us.

Thou art very brightness, be Thou the Light of our souls; Thou art charity by excellence, may Thy fires consume our hearts.

Anthem.

THOSE who seek Me with pious eagerness shall find Me; if anyone love Me, I will love him and show Myself to him.

V. O my soul, bless the Lord.

R. And never forget the graces which He hath bestowed upon thee.

V. Lord, etc. Prayer as at Matins.

Vespers.

V. O God incline unto my aid.

R. O Lord make haste to help me.

Glory be to the Father, etc.

Hymn.

O JESUS, eternal source of living waters, open to us the sacred treasures of Thy divine Heart, that our souls may drink deep of this water, the virtue of God Himself.

In the secret of Thy adorable Heart, far from the tumult of the world, the soul inundated with unspeakable delights, abandons itself in peace to the sweet sleep of love.

Anthem.

YOU shall draw waters with joy out of the Saviour's fountains. Sing ye hymns to the Lord, for He hath done great things: show this forth in all the earth.

V. Will you also, who are My children, forsake Me?

R. Lord to whom shall we go? Thou hast the words of eternal life.

V. Lord, etc. Prayer as at Matins.

Compline.

V. Convert us, O God, our Saviour.
R. And turn away Thy wrath from us.
V. O God incline unto my aid.
R. O Lord make haste to help me.

Hymn.

O SWEET Jesus! enkindle within us the beautiful fire which consumes Thee; let an enlightened zeal inflame our hearts, and may the spirit which animated Thy works direct ours also.

May our soul, hidden in the retreat of Thy Heart, live by dying to self, and forgetting the foolish joys of the world, cling to Thee for ever.

Anthem.

I LIVE, no not I, but Jesus Christ in me; He hath loved me, and given Himself to ransom me.

V. Come to Me, all ye that love Me,
R. And I will enrich you with my goods.
V. Lord, etc. Prayer as at Matins.

Aspiration.

O SACRED Heart of Jesus, I implore that I may daily love Thee more and more.

Our Father. Hail Mary. I believe in God, etc.

PRAYER OF THE CHURCH IN HONOR OF MARGARET MARY.

O LORD Jesus Christ, who hast wonderfully revealed to the Blessed Margaret, Virgin, the unsearchable riches of Thy Heart; grant us, through her merits, and by her imitation, that loving Thee in all things, and above all things, we may deserve to have a perpetual abode in Thine own sacred Heart; who livest and reignest world without end. Amen.

Words of our Lord to Margaret Mary.

I WILL bless the houses where the picture of My Heart shall be exposed and honored.

They who will propagate this devotion,

shall have their names written in My Heart, and they shall never be effaced.

Publish and make known everywhere, that I will pour forth My graces with abundance on those who will come to draw them in My Heart.

DWELLINGS IN THE SACRED HEART OF JESUS.

The entrance is through the Immaculate Heart of Mary.

SUNDAY.—Enter, through Mary's heart, into the open Heart of Jesus, as into a furnace of love, in order that with the faithful, you may live, more and more, the life of pure love.

MONDAY.—Enter, through Mary's heart, into the Sacred Heart of Jesus, as in a prison of love, and perform all your actions to-day in a spirit of penance.

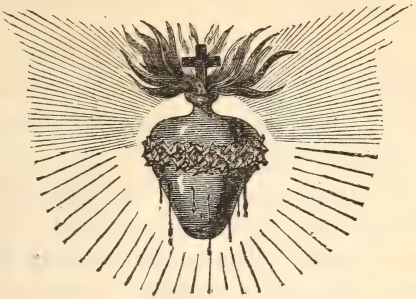
TUESDAY.—Enter, through Mary's heart, into the Sacred Heart of Jesus, as into a school to learn the science of the saints. Listen to your divine Master: Learn of Me to be meek and humble of heart.

WEDNESDAY.—Enter, through Mary's heart, into the Sacred Heart of Jesus. As a voyager, intrust the conduct of everything to your divine pilot.

THURSDAY.—Enter, through Mary's heart, into the Sacred Heart of Jesus, as a friend invited to the feast of his friend. Perform all your actions this day in a spirit of gratitude and love.

FRIDAY.—Enter, through Mary's heart, into the Sacred Heart of Jesus, therein to repose as a child on the bosom of its mother, with a sweet and filial confidence. Spend this day in union with Jesus, obedient to His Father, even unto the death of the cross.

SATURDAY.—Enter, through Mary's heart, into the Sacred Heart of Jesus, as a victim. Thrice happy would you be, if you were soon able to say with truth: It is in Jesus, and through my divine Jesus, that I act, suffer, and love. Let this be a day of abnegation; say with St. Paul: I die daily.—(*M. Mary Alacoque.*)



LITANY OF THE SACRED HEART OF JESUS.

LORD have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of Heaven,
Have mercy on us.
God the Son, Redeemer of the world,
Have mercy on us.
God the Holy Ghost,
Have mercy on us.

Holy Trinity, one God,
Heart of Jesus,
Heart of Jesus, hypostatically united with the Word of God,
Heart of Jesus, Sanctuary of the Divinity,
Heart of Jesus, Temple of the Holy Trinity,
Heart of Jesus, Abyss of Wisdom,
Heart of Jesus, Ocean of goodness,
Heart of Jesus, Throne of mercy,
Heart of Jesus, Treasure inexhaustible,
Heart of Jesus, of whose fulness we have all received,
Heart of Jesus, our Peace and our Atonement,
Heart of Jesus, Model of all virtues,
Heart of Jesus, infinitely loving, and infinitely worthy of love,
Heart of Jesus, Fountain of water springing up into everlasting life,
Heart of Jesus, in which the Father is well pleased,
Heart of Jesus, the Propitiation for our sins,
Heart of Jesus, filled with bitterness for our sakes,

Have mercy on us.

Heart of Jesus, sorrowful in the garden even unto death,
Heart of Jesus, saturated with revilings,
Heart of Jesus, wounded with love,
Heart of Jesus, pierced with a lance,
Heart of Jesus, exhausted of Thy blood upon the Cross,
Heart of Jesus, bruised for our sins,
Heart of Jesus, still outraged by ungrateful men in the most holy Sacrament of love,
Heart of Jesus, Refuge of sinners,
Heart of Jesus, Strength of the weak,
Heart of Jesus, Comfort of the afflicted,
Heart of Jesus, Perseverance of the just,
Heart of Jesus, Salvation of them that hope in Thee,
Heart of Jesus, Hope of them that die in Thee,
Heart of Jesus, sweet Support of those who worship Thee,
Heart of Jesus, our Helper in our many and great tribulations,
Heart of Jesus, delight of all the saints,

Have mercy on us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.

Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us,
Christ graciously hear us.

V. Jesus who art meek and humble of heart,
R. Make our heart like unto Thy Heart.

Let us pray.

GRANT, we beseech Thee, Almighty God, that as, in worshipping the most Sacred Heart of Thy well-beloved Son, we call to mind the special benefits which His love hath bestowed upon us, so we may ever enjoy the fruits which flow therefrom. Through the same Christ our Lord. Amen.

APOSTOLATE OF PRAYER.

AN ASSOCIATION ENRICHED WITH INDULGENCES, BY HIS HOLINESS PIUS IX., AND APPROVED BY A LARGE NUMBER OF ARCHBISHOPS AND BISHOPS.

Animam salvasti, tuam prædestinasti. — S. AUGUSTIN.

Thou hast saved a soul, thou hast predestinated thy own.

THE Apostolate of prayer is one of the principal practices of devotion to the Sacred Heart of Jesus. Its object is to urge all

Christians to unite themselves to His Divine Heart, and, in union with our Blessed Redeemer, to pray for all the great ends for which He Himself is constantly praying.

The Apostolate *imposes no other practice* than to offer frequently, at least every morning, our prayers, our labors, and our sufferings for all the intentions of the Heart of Jesus, which are the conversion of infidels, heretics, and sinners, the advancement of the just, and the triumph of the Holy Church.

In fulfilling so easy a condition, the associates of the *Apostolate of Prayer* secure for themselves the most precious advantages :

1. All their good works acquire a greater merit and a truly apostolic efficacy.

2. They gain all the indulgences granted to the Association of the Sacred Heart founded at Rome, and they are affiliated to the same association by the fact of their being admitted to the *Apostolate.*

3. They gain moreover several other indulgences peculiar to the *Apostolate,* among which are two plenary indulgences each month, as explained on the certificate of admission.

4. They have a special participation in the prayers and good works of the Jesuits, of the

Marists, of the Picputians, of the Theatines, and of the Trappist monks and nuns.

For admission into the *Apostolate of Prayer*, nothing more is required than to have one's name inserted in the register of the Association, and to receive a certificate of admission. Religious Communities and Congregations may be inscribed collectively. The inscription is gratuitous, as well as the granting of Diplomas and Certificates of admission.

THE REMEMBER OF OUR LADY OF THE SACRED HEART.

She is the hope of the hopeless.—ST. EPHREM.

A most efficacious prayer.

REMEMBER, O our Lady of the Sacred Heart! the unlimited power that thou possessest over the Heart of thy adorable Son. Full of confidence in thy merits, I come to implore thy protection. O Sovereign Mistress of the Heart of Jesus! of that Heart which is the inexhaustible source of all graces, and which

thou canst open at thy pleasure, and cause all the treasures of love and mercy, of light and salvation, that this Heart incloses, to descend upon man, grant me, I conjure thee, the favor I solicit. No, I cannot bear a refusal, and because thou art my mother, O our Lady of the Sacred Heart! favorably receive my prayer, and vouchsafe to grant my petition. Amen.

* THE CHAPLET AND PRAYERS OF THE SACRED HEART.

POPE PIUS VII., that he might extend throughout the Christian world devotion to the Sacred Heart of Jesus, granted an Indulgence of three hundred days, once a day, to all who say the following little Chaplet and Prayers to the Sacred Heart of Jesus, and a Plenary Indulgence, once a month.

The Chaplet and Prayers.

V. O God incline unto my aid.
R. O Lord, make haste to help me.
Glory be to the Father, etc.

1. My most loving Jesus, my heart leaps for joy to think upon thy loving Sacred Heart, all tenderness and sweetness for sinful man; and with trust unbounded it never doubts thy ready welcome. Ah me! my sins! how many and how great! With Peter and with Magdalene, in tears I bewail and abhor them, because they are an offence to thee, my sole and chief good. Grant me, O grant me pardon for them all. O might I die if ever I offend thee more: this too I ask thy Sacred Heart—to live to love thee.

One Our Father, five Glory be, etc., in honor of the Sacred Heart, then—

My Jesu's Heart, I thee adore;
O make me love thee more and more.

2. My Jesu, I bless thy most humble Heart; and I give thanks to thee, who in making it my model not only dost urge me with strong pleadings to imitate it, but at the cost of so many humiliations dost thyself stoop to point me out the path, and smooth for me the way to follow thee. Fool

and ungrateful that I am, how have I wandered far away from thee! Mercy, my Jesu, mercy! Away, ye hateful pride and love of worldly honor; with lowly heart I would follow thee, my Jesus, amidst humiliations and the Cross, so to gain peace and salvation. Only be thou at hand to strengthen me, and I will ever bless thy Sacred Heart.

One Our Father and five Glory be, etc.

My Jesu's Heart, I thee adore;
O make me love thee, more and more.

3. My Jesu, I marvel at thy most patient Heart, and I thank thee for all those wondrous examples of unwearied patience, thou didst leave me to guide me on my way. It grieves me that these examples still have to reproach me all in vain with my extravagant delicacy, shrinking from the slightest pain. O pour, then, into my poor heart, dear Jesu, eager and enduring love of suffering and the Cross, of mortification and of penance, that, following thee to Calvary, I may with thee attain to glory, and the joys of Paradise.

One Our Father and five Glory be, etc.

My Jesu's Heart, I thee adore;
O make me love thee, more and more.

4. Dear Jesu, beside thy gentlest Heart I set my own; and shudder to see how unlike is mine to thine, while at a shadow, look or word to thwart me, I fret and grieve. O, then, pardon my excesses; and give me grace, that in every contradiction I may follow the example of thy unvaried meekness, and so enjoy an everlasting holy peace.

One Our Father, and five Glory be, etc.

My Jesu's Heart, I thee adore;
O make me love thee, more and more.

5. Sing praise to Jesus for his most generous Heart, the Conqueror of death and hell; yet never wilt thou reach his due with all thy praise. Still more than ever am I confounded, looking upon my coward heart which dreads even a rough word or injurious taunt. Courage, my

soul! it shall be so with me no more. My Jesus, I pray thee for such strength that, on earth fighting and conquering self, I may one day rejoice triumphantly with thee in heaven.

One Our Father and five Glory be, etc.

My Jesu's Heart, I thee adore;
O make me love thee more and more.

MARY, to thee we turn; Mary, to thee we consecrate ourselves more and yet more, and trusting in thy Mother's heart we say to thee: By every virtue of thy sweetest heart obtain for me, great Mother of my God, my Mother Mary, a true and lasting devotion to the Sacred Heart of Jesus, thy well-beloved Son, that, bound up in every thought and affection in union with that Heart of his, I may fulfil each duty of my state, with ready heart serving my Jesus evermore; but specially this day.

V. Heart of Jesus, burning with love for us.

R. Inflame our hearts with love of thee.

Let us pray.

LORD, we beseech thee, let thy Holy Spirit kindle in our hearts that fire of charity which our Lord Jesus Christ, thy Son, sent forth from his inmost Heart upon this earth, and willed that it should burn exceedingly. Who liveth and reigneth with thee in the unity of the same Holy Spirit, God for ever and ever. Amen.

EJACULATIONS IN HONOR OF THE SACRED HEART.

O MOST sacred Heart of Jesus! have mercy on us.

O divine Heart, wounded for love of us, let us ever be sensible of thy bounty, and let thy love ever plead in our favor.

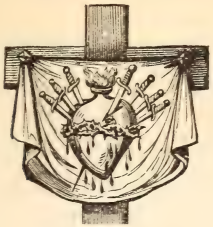
O Heart of Jesus, burning with love of us, inflame our hearts with the love of thee.

Blessed be the most adorable Heart of Jesus, my God, for ever and ever.

No love, no heart equals thine, most loving Jesus.

THE SACRED HEART OF MARY.

THE SACRED HEART OF JESUS.



DEVOTIONS IN HONOR OF THE PRECIOUS BLOOD OF JESUS.

Ejaculation.

ETERNAL Father! I offer Thee the precious Blood of Jesus, in satisfaction for my sins, and for the wants of Holy Church.

Offering of the Precious Blood.

ETERNAL Father! we offer Thee the most precious Blood of Jesus, shed for us with such great love and bitter pain from His right hand; and through its merits and its might we entreat Thy divine Majesty to grant us Thy holy

benediction, that by its power we may be defended from all our enemies and freed from every ill; whilst we say, "Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super nos, et maneat semper. Amen."

Our Father, Hail Mary, Glory be, etc.

NOVENA TO OUR LADY OF LOURDES.

THE apparition of the Blessed Virgin to Bernadette Soubirous at Lourdes, in the Pyrenees, and the miracles wrought at the fountain that sprang up on the spot, have made it the most famous pilgrimage of our time, and devotion to Our Lady of Lourdes has spread throughout the world.

The following or any similar prayers may be used by those who wish to honor our Blessed Lady under this title, or to seek spiritual or temporal blessings through her intercession.

I. Our dear Lady of Lourdes, bless me and help me. Thou, whom the Saints declare so full of pity and clemency toward us,—thou, who art everywhere so confidently invoked,—thou, who didst deign to appear in the grotto of Lourdes a sweet messenger of grace and mercy, with a smile of maternal love on thy lips,—show now thy goodness toward me, thy poor child. Obtain for me, I beseech thee, the graces I stand in need of for my sanctification; obtain for me patience in suffering; and if it be God's will obtain for me

restoration to health (or any other favor specially asked in the novena). Amen.

Our dear Lady of Lourdes, pray for us. (*Repeat three times.*)

II. Our blessed Lady of Lourdes, thou whose influence with Almighty God is so great that thy prayers are never refused, pity me, thy child, in my necessities. O Virgin most holy! O Virgin most powerful! turn not away from me; all unworthy as I am, disdain not to plead in my behalf. Regard not my unworthiness, but only the promptings of thy own heart, thou who art as rich in mercy as in power. Use thy boundless influence to obtain for me patience in suffering (restoration to health or other favor), and the grace to make a good use of my health for the glory of God. Amen.

Our dear Lady of Lourdes, pray for us. (*Three times.*)

III. Our compassionate Lady of Lourdes, who hast shown thy affection

for poor sinners by commanding Bernadette to pray for them and to induce others to pray for them, display thy compassion now toward me. O my Mother and my advocate, I know my sins render me unworthy to approach thee; but I know also, sweet Refuge of Sinners, that thy goodness will not reject me. I come to thee, then, with humble confidence. I lay all my miseries before thee, and implore thy help. Above all things, obtain for me true repentance of my sins, and entire pardon for them. And if it be the holy will of God, obtain for me restoration to health (or other favor), and the grace to make a good use of it for the glory of God.

Our dear Lady of Lourdes, pray for us.

IV. O blessed Lady of Lourdes, I come to claim some part in thy compassion and goodness. Remember that thy mercy has never been wanting to any one. Let me even remind thee that all thy gifts of grace and glory, even thy divine maternity, thou

owest all in a certain sense to poor sinners, since it was for sinners that God became thy Son. Look on me, then, O Mary, bless me, and help me. Obtain for me purity of soul and health of body. Amen.

Our dear Lady of Lourdes, pray for us.

V. O our Lady of Lourdes, special protectress of France, we all unite in thanking thee for thy goodness to that favored country. Be her protectress especially in these troublous times ; dispel the cloud of sin and infidelity that now hangs over her, and make her shine more brightly than ever with the light of faith and virtue. We thank thee too for the blessings which thou dost scatter over the whole world, from her shrines, and especially from Lourdes. Deign, dear Mother, to let me now partake of those blessings, both spiritual and temporal. O, if it be the will of God, obtain for me restoration to health ; but if that should be a danger to my soul, I ask only for

resignation and patience unto the end. Amen.

Our dear Lady of Lourdes, pray for us.

VI. O our sweet Lady of Lourdes, the bitter cup of suffering was ever at thy lips during thy whole life, yet thou didst never murmur. Alas! how different have been my dispositions! With all my heart I regret my want of generosity and resignation, and I now desire to do better. Obtain for me the courage and patience that I need in all my trials, and especially in these present sufferings. I offer them up through thy hands in atonement for my sins, and for the good of the holy Church. Deign, dear Lady of Lourdes, to obtain my cure. But should that not be most profitable to my soul, obtain for me perfect resignation and patience. Amen.

Our dear Lady of Lourdes, pray for us.

VII. O our dear Lady of Lourdes, who didst say to Bernadette, "I promise to

make thee happy, not in this world, but in the world to come," help me to be less intent upon the things of this life, and more desirous of the happiness of heaven. Make me understand what treasures are hidden in suffering, that I may not lose them. Enable me to appreciate aright the strengthening and sanctifying sacraments, that I may receive them devoutly and profitably. By thy bitter sufferings at the foot of the Cross, obtain for me patience in my sufferings, and, if it be the holy will of God, restoration to health. Amen.

Our dear Lady of Lourdes, pray for us.

VIII. O our blessed Lady of Lourdes, the Immaculate Conception, Virgin most pure and spotless, obtain for me grace to be chaste, to avoid all occasions of sin, and always to have recourse to prayer when tempted by the devil, the world, or the flesh. Let me rather die than live to commit sin. But if it be the holy will of God, O, obtain for me my

health, and grace to make use of it for practising virtue and gaining heaven. Amen.

Our dear Lady of Lourdes, pray for us.

IX. O our Lady of Lourdes, who hast so strongly commended penance, help me to accept, as I should, the penance which God sends me, and profit by the sufferings I have to bear. Enable me to understand fully the wickedness of sin, and its terrible consequences in this life and the life to come. And may this knowledge make me eager to do all possible penance for the sins I have committed, and careful never to relapse into them. May this holy novena lastingly increase my devotion toward thee, dear Mother. Now at its close I again beseech thee, if it be for the best, to obtain my restoration to health, though I add, in the sincerity of my soul, not my will, but God's will and thine, be done. Amen.

Our dear Lady of Lourdes, pray for us.

CONCLUSION.

O Immaculate Virgin, Mother of mercy, Health of the weak, Refuge of sinners, Comforter of the afflicted, thou knowest our needs and our sufferings. Deign to look on us pityingly, and help us bountifully. By appearing in the grotto of Lourdes, thou hast shown that thou didst wish it to be a favored spot, whence thou shouldst lavish thy favors with special abundance. Already very many have found there health both of soul and body. Though we are distant from that holy place, yet even from afar we call to thee, O dear Lady of Lourdes, and ask that we may share in those blessings. Hear our humble prayer, O loving and beloved Mother; help us in our bodily necessities and spiritual infirmities; may our gratitude for thy favors make us still more careful to imitate thy virtues all our life, that so we may one day share with thee in the glory of heaven. Amen.

Our dear Lady of Lourdes, pray for us.

CONFRATERNITY OF THE IMMACULATE CONCEPTION,

established in the Church of the Grotto of Lourdes, Dec. 8th, 1872, by Mgr. Pichenot.

1. All persons without distinction are admitted to membership.

2. The person's name in full must be sent *to the Superior of the Missionaries at Lourdes, France.* (No other direction is necessary.)

3. A card of admission, indicating the conditions to be complied with, is sent to each applicant.

4. A mass is offered up daily in the church of our Lady of Lourdes for the Pope, for France, and for all the members of the confraternity.

*THE ROSARY

OF THE

BLESSED VIRGIN.

The devotion of the Rosary consists of fifteen Our Fathers, and one hundred and fifty Hail Marys, divided into three parts, each containing five Decades. To each of these Decades is assigned one of the principal mysteries of the life of our Saviour, or of his Blessed Mother, as a matter of meditation, whereon the mind is to exercise itself whilst at prayer.

The fifteen mysteries are divided into three parts, viz., five Joyful, five Sorrowful, and five Glorious mysteries. Now the method consists in raising corresponding affections in the will during the recital of each Decade, for example, in the first part, sentiments of joy for the coming of our Redeemer; in the second, of compassion

for the sufferings of our Lord, and contrition for our sins, which were the occasion of them; in the third, of thanksgiving for the exaltation for the glory of our Saviour and his blessed Mother, hoping, through the merits of his passion, and her intercession, to be made partakers of their glory.

Part I.

The Five Joyful Mysteries.

For Mondays and Thursdays; Sundays in Advent, and after Epiphany till Lent.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. Hail, Mary, full of grace, our Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall pronounce thy praise.

V. Incline unto my aid, O God.

R. O Lord make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now,

and ever shall be, world without end. Amen.

From Septuagesima to Easter, instead of Alleluia, say: Praise be to thee, O Lord, King of eternal glory.

I. The Annunciation.

Let us contemplate in this mystery, how the angel Gabriel saluted our blessed Lady with the title, Full of Grace, and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

Then say Our Father, etc., once; Hail Mary, ten times; Glory, etc., once.

The Prayer.

O HOLY Mary, Queen of Virgins, by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun; obtain for us, by thy intercession, light to know this so great benefit which he hath bestowed on us, vouchsafing in it to make himself our brother, and thee, his own most beloved Mother, our Mother also. Amen.

II. The Visitation.

Let us contemplate in this mystery, how the Blessed Virgin Mary, understanding from the angel that her cousin St. Elizabeth had conceived, went with haste into the mountains of Juda to visit her, and remained with her three months.

Our Father, etc., etc., as before.

The Prayer.

O HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, by thy intercession, that our hearts may be so visited by thy most holy Son, that, being free from all sin, we may praise him and give him thanks forever. Amen.

III. The Nativity.

Let us contemplate in this mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Christ Jesus, at midnight, and laid him in a man-

ger, because there was no room for him in the inns at Bethlehem.

Our Father, etc., etc.

The Prayer.

O MOST pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy Son our Saviour; we beseech thee, obtain for us, by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing, both by day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

IV. The Presentation.

Let us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where Holy Simeon, giving thanks to God with great devotion, received him into his arms.

Our Father, etc., etc.

The Prayer.

O HOLY Virgin, and admirable mistress and pattern of obedience, who didst present in the temple, the Lord of the temple: obtain for us, of thy beloved Son, that with holy Simeon and devout Anna, we may praise and glorify him forever. Amen.

V. The Finding of the Child Jesus in the Temple.

Let us contemplate in this mystery, how the blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought him, for the space of three days, and at length found him the fourth day in the Temple, in the midst of the doctors, disputing with them, being then but twelve years old.

Our Father, etc., etc.

The Prayer.

MOST blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy wherewith thy soul was ravished in finding thy beloved Son in the

Temple, in the midst of the doctors, disputing with them; obtain of him for us, so to seek him and to find him in the Holy Catholic Church, that we may never be separated from him. Amen.

The Salve Regina.

HAIL! Queen, Mother of Mercy, our Life, our Sweetness, and our Hope. Hail! Exiles, children of Eve, we cry to thee; to thee we sigh, mourning and weeping in this vale of tears. Turn then, most gracious advocate, turn thou upon us the eyes of thy tender mercy, and after this our exile ended, show unto us Jesus, the blessed fruit of thy womb. O gentle, O tender, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

HEAR, O merciful God, the prayers of thy servants, that we who meet to-

gether in the society of the most holy Rosary of the Blessed Virgin Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us. Amen.

O God whose only-begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that meditating upon those mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ our Lord. Amen.

PART II.

THE FIVE DOLOROUS OR SORROWFUL MYSTERIES.

For Tuesdays and Fridays, and for Sundays in Lent.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Hail Mary, etc., etc., as before, p. 395.

I. The Prayer and Bloody Sweat of our Blessed Saviour in the Garden.

Let us contemplate in this mystery, how our Lord Jesus Christ was so afflicted for us in the Garden of Gethsemane, that his body was bathed in a bloody sweat, which ran trickling down with great drops to the ground.

Our Father, etc., once, Hail Mary, etc., ten times, Glory, etc., once, as before.

The Prayer.

MOST holy Virgin, more than martyr, by that ardent prayer, which thy beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. Amen.

II. The Scourging of Jesus at the Pillar.

Let us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave

him being about five thousand, as it was revealed to St. Bridget.

Our Father, etc., etc.

The Prayer.

O MOTHER of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of him for us, grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning with that sword of grief and compassion which pierced thy most tender soul. Amen.

III. The Crowning of Jesus with Thorns.

Let us contemplate in this mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the most sacred head of our Lord Jesus Christ.

Our Father, etc., etc.

The Prayer.

O MOTHER of our eternal Prince, and King of Glory, by those sharp thorns wherewith his most holy head was

pierced, we beseech thee that, by thy intercession, we may be delivered here from all motions of pride, and in the day of judgment from that confusion which our sins deserve. Amen.

IV. Jesus Carrying His Cross.

Let us contemplate in this mystery, how our Lord Jesus Christ, being sentenced to die, bore with great patience the Cross which was laid upon him for his greater torment and ignominy.

Our Father, etc., etc.

The Prayer.

O HOLY Virgin, example of patience, by the most painful carrying of the Cross, on which thy Son our Lord Jesus Christ bore the heavy weight of our sins, obtain for us of him, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

V. The Crucifixion.

Let us contemplate in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and

feet most cruelly nailed to the Cross, in the presence of his most afflicted Mother.

Our Father, etc., etc.

The Prayer.

HOLY Mary, Mother of God, as the Body of thy beloved Son was for us extended on the Cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion of his most bitter passion; and thou, O most blessed Virgin, vouchsafe to negotiate for and with us the work of our salvation, by thy powerful intercession. Amen.

Hail, holy Queen, etc., with the verse and prayer, as before, p. 430.

PART III.

THE FIVE GLORIOUS MYSTERIES.

For Wednesdays and Saturdays, and for Sundays after Easter until Advent.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Hail Mary, etc., etc., as before, p.

I. The Resurrection.

Let us contemplate in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, etc., etc.

The Prayer.

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy only beloved Son, we beseech thee, obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in pursuit of the only true and solid joys of Heaven. Amen.

II. The Ascension.

Let us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended to Heaven, attended by angels, in sight of his most Holy Mother, and his apostles and disciples, to the great admiration of them all.

Our Father, etc., etc.

The Prayer.

O MOTHER of God, comfort of the afflicted, as thy beloved Son, when he ascended into Heaven, lifted up his hands and blessed his apostles, so vouchsafe, most Holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing here on earth, and hereafter in Heaven. Amen.

III. The Descent of the Holy Ghost.

Let us contemplate in this mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent (as he had promised) the Holy Ghost upon his apostles, who, after he had ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of his promise.

Our Father, etc., etc.

The Prayer.

O SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee obtain by thy intercession, that this most sweet Comforter, whom thy beloved Son sent

down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

IV. The Assumption.

Let us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into Heaven, accompanied by the holy angels.

Our Father, etc., etc.

The Prayer.

O MOST prudent Virgin, who, entering into the heavenly palace, didst fill the holy angels with joy, and man with hope; vouchsafe to intercede for us in the hour of death, that, being free from the illusions and temptations of the Devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

V. The Crowning of the Blessed Virgin.

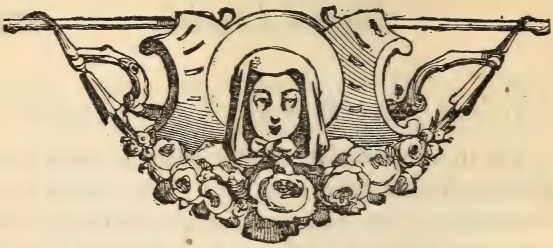
Let us contemplate in this mystery, how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of Heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, etc., etc.

The Prayer.

O GLORIOUS Queen of all the heavenly citizens, we beseech thee accept this Rosary, which (as a crown of roses) we offer at thy feet; and grant, most gracious Lady, that by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Hail, holy Queen, with the Verse and Prayer, as before, p. 430.



CONFRATERNITY OF THE LIVING ROSARY.

THE object is to recite the Rosary, in circles of fifteen, each member reciting one decade, with the Our Father and a Glory be to the Father, etc.

Indulgences.—Plenary, on first festival after admission, on the third Sunday in each month, Christmas, Circumcision, Epiphany, Easter, Ascension, Corpus Christi, Pentecost and Trinity, and on all the Festivals of the Blessed Virgin. Partial indulgences, one hundred days each day if part recited.

Confraternity of the Scapular of Mount Carmel.

THIS Confraternity was founded by and is connected with the Carmelite

Order, in whose merits it partakes. The members of this Confraternity wear a scapular over the shoulder, which must be blessed the first time.

No special devotions are prescribed, except to gain the Sabbatine Indulgence. For this, the member must observe chastity, according to his state of life, and daily recite the Little Office of the Blessed Virgin, as well as abstain from flesh-meat on Wednesdays and Saturdays, unless his confessor appoint one or the other of the two last.

Indulgences.—Plenary, on admission, on feast of our Lady of Mount Carmel, or any day in the octave, on all the festivals of Our Lord, the Blessed Virgin, or the twelve apostles, as well as Saints and Beatified members of the Carmelite Order. There is also a plenary indulgence any two days in each week at option, and at death. Also, in each month, by assisting at the usual procession in honor of the Blessed Virgin, and when any other Confraternity has an indulgence. A visit to a Church is a condition in all these.

LITTLE OFFICE

OF THE

IMMACULATE CONCEPTION.

AT MATINS.

COME, my lips, and wide proclaim
The blessed Virgin's spotless fame.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

From Septuagesima to Easter, instead of Alleluia is said:

PRAISE be to thee, O Lord, King of everlasting glory.

Hymn.

HAIL, Queen of the heavens!
Hail, Mistress of earth!
Hail, Virgin most pure,
Of immaculate birth!

Clear star of the morning,
In beauty enshrined!
O Lady, make speed
To the help of mankind.

Thee God in the depth
Of eternity chose;
And formed thee all fair
As his glorious Spouse;

And called thee his Word's
Own Mother to be,
By whom he created
The earth, sky, and sea.
Amen.

V. God elected her, and pre-elected her.

R. He made her to dwell in his tabernacle.

V. O Lady, hear my prayer,

R. And let my cry come unto thee.

Let us pray.

HOLY Mary, Queen of Heaven, Mother of our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest no one; look upon me, O Lady, with an eye of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins: that as I now celebrate with devout affection thy holy and Immaculate Conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of him whom thou, in virginity, didst bring forth, Jesus Christ our Lord: who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

V. O Lady, hear my prayer,

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

AT PRIME.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

Hymn.

HAIL, Virgin most wise!
Hail Deity's shrine!
With seven fair pillars,
And table divine!

Preserved from the guilt
Which hath come on us all!
Exempt, in the womb,
From the taint of the Fall!

O new star of Jacob!
Of Angels the Queen!
O gate of the Saints!
O mother of men!

O terrible as
The embattled array!
Be thou of the faithful
The refuge and stay.
Amen.

V. The Lord himself created her in the Holy Ghost.

R. And poured her out among all his works.

V. O Lady, hear, etc. (with the Prayer and Versicles, as at p. 444).

AT TIERCE.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father etc. Alleluia.

Hymn.

HAIL, Solomon's throne!
Pure ark of the law!
Fair rainbow and bush!
Which the Patriarch saw.

Hail, Gedeon's fleece!
Hail, blossoming rod!
Samson's sweet honeycomb!
Portal of God!

Well fitting it was,
That a Son so divine
Should preserve from all touch
Of original sin;

Nor suffer by smallest
Defect to be stained,
That Mother, whom he
For himself had ordained.
Amen.

V. I dwell in the highest.

R. And my throne is on the pillar of the clouds.

V. O Lady, hear, etc. (with the Prayer and Versicles, as at p. 444).

AT SEXT.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

Hymn.

HAIL, virginal Mother!
Hail, purity's cell!
Fair shrine where the Trinity
Loveth to dwell!

Hail, garden of pleasure!
Celestial balm!
Cedar of chastity!
Martyrdom's palm!

Thou land set apart
From uses profane!
And free from the curse
Which in Adam began!

Thou city of God!
Thou gate of the east!
In thee is all grace,
O joy of the blest!
Amen.

V. As the lily among the thorns,

R. So is my beloved among the daughters of Adam.

V. O Lady, hear, etc. (with the Prayer and Versicles, as at p. 444).

AT NONE.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

Hymn.

HAIL, city of refuge!
Hail, David's high tower!
With battlements crowned
And girded with power!

Filled at thy Conception
With love and with light!
The dragon by thee
Was shorn of his might.

O woman most valiant!
O Judith thrice blest!
As David was nursed
In fair Abisag's breast.

As the saviour of Egypt
Upon Rachel's knee:
So the world's great Redeemer
Was cherished by thee.
Amen.

V. Thou art all fair, my beloved,

R. And the original stain was never in thee.

V. O Lady, hear, etc. (with the Prayer and Versicles, as at p. 444).

AT VESPERS.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

Hymn.

HAIL, dial of Achaz!
On thee the true sun
Told backward the course
Which from old he had run!

And, that man might be raised,
Submitting to shame,
A little more low
Than the Angels became.
Thou, wrapt in the blaze
Of his infinite light,
Dost shine as the morn
On the confines of night;

As the moon on the lost
Through obscurity dawns;
The serpent's destroyer!
A lily 'mid thorns.
Amen.

V. I made an unfailing light to arise in heaven,

R. And as a mist I overspread the whole earth.

V. O Lady, hear, etc. (with the Prayer and Versicles, as at p. 444).

AT COMPLINE.

V. May Jesus Christ, thy Son, reconciled by thy prayers, O Lady, convert our hearts,

R. And turn away his anger from us.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

Hymn.

HAIL, Mother most pure!
Hail, Virgin renowned!
Hail, Queen with the stars
As a diadem crowned!

Above all the Angels
In glory untold,
Standing next to the King
In a vesture of gold!

O Mother of mercy!
O star of the wave!
O hope of the guilty!
O light of the grave.

Through thee may we come
To the haven of rest!
And see heaven's King
In the courts of the blest!
Amen.

V. Thy name, O Mary, is as oil poured out.

R. Thy servants have loved thee exceedingly.

V. O Lady, hear, etc. (with the Prayer and Versicles, as at p. 444).

THE COMMENDATION.

THESE praises and prayers
I lay at thy feet,
O Virgin of Virgins!
O Mary most sweet!

Be thou my true guide
Through this pilgrimage here;
And stand by my side
When death draweth near.

V. Thanks be to God.

THE

SEVEN PENITENTIAL PSALMS.

Proper to be recited on Fasting Days, and at other penitential Times.

Anth. Remember not, O Lord, our offences, nor those of our parents, and take not revenge on our sins.

PSALM VI. *Domine, ne in furore.*

O LORD rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly; but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul; O save me for thy mercy's sake.

For there is no one in death that is mindful of thee, and who shall confess to thee in hell.

I have labored in my groaning; every night I will wash my bed, I will water my couch with my tears.

My eye is troubled with indignation: I have grown old among all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily. Glory be, etc.

PSALM XXXI. *Beati quorum.*

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old; whilst I cried out all the day long.

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee; and my injustice I have not concealed.

I said: I will confess against myself my injustice to the Lord, and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way in which thou shalt go; I will fix my eyes upon thee.

Do not become like the horse and the mule, that have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice ye just: and glory all ye right of heart. Glory be, etc.

PSALM XXXVII. *Domine, ne in furore.*

REBUKE me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me; and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath; there is no peace for my bones, because of my sins.

For my iniquities are gone over my

head; and as a heavy burden are become heavy upon me.

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end; I walked sorrowful all the day long.

For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly; I roared with the groaning of my heart.

Lord, all my desire is before thee: and my groaning is not hid from thee.

My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not: and was as a dumb man not opening his mouth.

And I became as a man that heareth not; and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped; thou wilt hear me, O Lord my God.

For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges; and my sorrow is continually before me.

For I will declare my iniquity; and I will think for my sin.

But my enemies live, and are stronger than I; and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God; do not thou depart from me.

Attend unto my help, O Lord the God of my salvation. Glory be, etc.

PSALM L. *Miserere.*

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold that thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God; and renew a right spirit within my bowels.

Cast me not away from thy face; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways; and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation; and my tongue shall extol thy justice.

O Lord, thou wilt open my lips; and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good-will with Sion; that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy alter. Glory be, etc.

PSALM CI. *Domine, Exaudi.*

HEAR, O Lord, my prayer, and let my cry come to thee.

Turn not away thy face from me; in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke; and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered; because I forgot to eat my bread.

Through the voice of my groaning my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness; I am like a night-raven in the house.

I have watched and am become as a sparrow, all alone on the house-top.

All the day long my enemies reproach me, and they that praised me did swear against me.

For I did eat ashes like bread; and mingled my drink with weeping.

Because of thy anger and indignation; for having lifted me up thou hast thrown me down.

My days have declined like a shadow; and I am withered like grass.

But thou, O Lord, endurest forever; and thy memorial to all generations.

Thou shalt arise and have mercy on Sion, for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord; and all the kings of the earth thy glory.

For the Lord hath built up Sion; and he shall be seen in his glory.

He hath had regard to the prayer of

the humble; and he hath not despised their petition.

Let these things be written unto another generation: and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters: that he might release the children of the slain.

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

When the peoples assembled together, and kings to serve the Lord.

He answered him in the way of his strength: declare unto me the fewness of my days.

Call me not away in the midst of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

They shall perish, but thou remainest:

and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed; but thou art always the self same, and thy years shall not fail.

The children of thy servants shall continue; and their seed shall be directed forever.

Glory be to the Father, etc.

Psalm cxxix. *De Profundis.*

OUT of the depths I have cried to thee, O Lord: Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, Lord who shall stand?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory be, etc.

PSALM CXLII. *Domine, exaudi.*

HEAR, O Lord, my prayer; give ear to my supplication in thy truth, hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old: and my spirit is in anguish within me: my heart within me is troubled.

I remembered the days of old, I meditated on all thy works: I mused upon the works of thy hands.

I stretched forth my hands to thee: my soul is as earth without water unto thee.

Kyrie eleison.	Lord have mercy.
Kyrie eleison.	*Lord have mercy.*
Christe eleison.	Christ have mercy.
Christe eleison.	*Christ have mercy.*
Kyrie eleison.	Lord have mercy.
Kyrie eleison.	*Lord have mercy.*
Christe audi nos.	Christ hear us.
Christe exaudi nos.	*Christ graciously hear us.*

Pater de cœlis Deus,	*Miserere nobis.*	God the Father of Heaven,	*Have mercy, etc.*
Fili Redemptor mundi Deus,		God the Son, Redeemer of the world,	
Spiritus Sancte Deus,		God the Holy Ghost,	
Sancta Trinitas, unus Deus,		Holy Trinity, one God,	
Sancta Maria,	*Ora pro nobis.*	Holy Mary,	*Pray for us.*
Sancta Dei Genitrix,		Holy Mother of God,	
Sancta Virgo virginum,		Holy Virgin of virgins,	
Sancte Michael,		Saint Michael,	
Sancte Gabriel,		Saint Gabriel,	

Sancte Raphael,	Saint Raphael,	
Omnes sancti Angeli et Archangeli,	All ye holy Angels and Archangels,	
Omnes sancti beatorum Spirituum ordines,	All ye holy orders of blessed Spirits,	
Sancte Joannes Baptista,	Saint John Baptist,	
Sancte Joseph,	Saint Joseph,	
Omnes sancti Patriarchæ et Prophetæ,	All ye holy Patriarchs and Prophets,	
Sancte Petre,	Saint Peter,	
Sancte Paule,	Saint Paul,	
Sancte Andrea,	Saint Andrew,	
Sancte Jacobe,	Saint James,	
Sancte Joannes,	Saint John,	
Sancte Thoma,	Saint Thomas,	
Sancte Jacobe,	Saint James,	
Sancte Philippe,	Saint Philip,	
Sancte Bartholomæe,	Saint Bartholomew,	
Sancte Matthæe,	Saint Matthew,	
Sancte Simon,	Saint Simon,	
Sancte Thaddæe,	Saint Thaddeus,	
Sancte Matthia,	Saint Matthias,	

Ora (orate) pro nobis. — *Pray for us.*

Sancte Barnaba,		Saint Barnabas,
Sancte Luca,		Saint Luke,
Sancte Marce,		Saint Mark,
Omnes sancti Apostoli et Evangelistæ,		All ye holy Apostles and Evangelists,
Omnes sancti Discipuli Domini,		All ye holy Disciples of our Lord,
Omnes sancti Innocentes,		All ye holy Innocents,
Sancte Stephane,		Saint Stephen,
Sancte Laurenti,		Saint Lawrence,
Sancte Vincenti,		Saint Vincent,
Sancti Fabiane et Sebastiane,	*Ora (orate) pro nobis.*	SS. Fabian and Sebastian,
Sancti Joannes et Paule,		SS. John and Paul,
Sancti Cosma et Damiane,		SS. Cosmas and Damian,
Sancti Gervasi et Protasi,		SS. Gervase and Protase,
Omnes sancti Martyres,		All ye holy Martyrs,
Sancte Sylvester,		Saint Sylvester,
Sancte Gregori,		Saint Gregory,
Sancte Ambrosi,		Saint Ambrose,
Sancte Augustine,		Saint Augustine,

Pray for us.

Sancte Hieronyme,	Saint Jerome,	*Pray for us.*
Sancte Martine,	Saint Martin,	
Sancte Nicolae,	Saint Nicholas,	
Omnes sancti Pontifices et Confessores,	All ye holy Bishops and Confessors,	
Omnes sancti Doctores,	All ye holy Doctors,	
Sancte Antoni,	Saint Anthony,	
Sancte Benedicte,	Saint Benedict,	
Sancte Bernarde,	Saint Bernard,	
Sancte Dominice,	Saint Dominic,	
Sancte Francisce,	Saint Francis,	
Omnes sancti Sacerdotes et Levitæ,	All ye holy Priests and Levites,	
Omnes sancti Monachi et Eremitæ,	All ye holy Monks and Hermits.	
Sancta Maria Magdalena,	Saint Mary Magdalen,	
Sancta Agatha,	Saint Agatha,	
Sancta Lucia,	Saint Lucy,	
Sancta Agnes,	Saint Agnes,	
Sancta Cæcilia,	Saint Cecilia,	
Sancta Catharina,	Saint Catharine,	

Ora (orate) pro nobis.

Sancte Barnaba,		Saint Barnabas,
Sancte Luca,		Saint Luke,
Sancte Marce,		Saint Mark,
Omnes sancti Apostoli et Evangelistæ,		All ye holy Apostles and Evangelists,
Omnes sancti Discipuli Domini,		All ye holy Disciples of our Lord,
Omnes sancti Innocentes,		All ye holy Innocents,
Sancte Stephane,		Saint Stephen,
Sancte Laurenti,		Saint Lawrence,
Sancte Vincenti,		Saint Vincent,
Sancti Fabiane et Sebastiane,	*Ora (orate) pro nobis.*	SS. Fabian and Sebastian,
Sancti Joannes et Paule,		SS. John and Paul,
Sancti Cosma et Damiane,		SS. Cosmas and Damian,
Sancti Gervasi et Protasi,		SS. Gervase and Protase,
Omnes sancti Martyres,		All ye holy Martyrs,
Sancte Sylvester,		Saint Sylvester,
Sancte Gregori,		Saint Gregory,
Sancte Ambrosi,		Saint Ambrose,
Sancte Augustine,		Saint Augustine,

Pray for us.

Sancte Hieronyme,	Saint Jerome,	
Sancte Martine,	Saint Martin,	
Sancte Nicolae,	Saint Nicholas,	
Omnes sancti Pontifices et Confessores,	All ye holy Bishops and Confessors,	
Omnes sancti Doctores,	All ye holy Doctors,	
Sancte Antoni,	Saint Anthony,	
Sancte Benedicte,	Saint Benedict,	
Sancte Bernarde,	Saint Bernard,	
Sancte Dominice,	Saint Dominic,	
Sancte Francisce,	Saint Francis,	
Omnes sancti Sacerdotes et Levitæ,	All ye holy Priests and Levites,	
Omnes sancti Monachi et Eremitæ,	All ye holy Monks and Hermits.	
Sancta Maria Magdalena,	Saint Mary Magdalen,	
Sancta Agatha,	Saint Agatha,	
Sancta Lucia,	Saint Lucy,	
Sancta Agnes,	Saint Agnes,	
Sancta Cæcilia,	Saint Cecilia,	
Sancta Catharina,	Saint Catharine,	

Ora (orate) pro nobis. — *Pray for us.*

Sancta Anastasia,	Saint Anastasia,
Ora (orate) pro nobis.	*Pray for us.*
Omnes sanctæ Virgines et Viduæ,	All ye holy Virgins and Widows,
Ora (orate) pro nobis.	*Pray for us.*
Omnes sancti et Sanctæ Dei,	All ye holy men and women, saints of God,
Intercedite pro nobis.	*Make intercession for us.*
Propitius esto,	Be merciful,
Parce nobis, Domine.	*Spare us, O Lord.*
Propitius esto,	Be merciful,
Exaudi nos, Domine.	*Graciously hear us, O Lord.*
Ab omni malo,	From all evil,
Libera nos Domine.	*O Lord, deliver us.*
Ab omni peccato,	From all sin,
Libera nos Domine.	*O Lord, deliver us.*
Ab ira tua,*	From thy wrath,*

---

* Here, for the devotion of the Forty Hours, is inserted:

Ab imminentibus periculis,	From all dangers that threaten us,
Libera nos, Domine.	*O Lord, deliver us.*
A peste, fame, et bello,	From plague, famine, and war,
Libera nos, Domine.	*O Lord, deliver us.*

A subitanea et improvisa morte,	From sudden and unlooked - for death,	*O Lord, deliver us.*
Ab insidiis diaboli,	From the snares of the devil,	
Ab ira, odio, et omni mala voluntate,	From anger, hatred, and every evil will,	
A spiritu fornicationis,	From the spirit of fornication,	
A fulgure et tempestate,	From lightning and tempest,	
A morte perpetua,	From everlasting death,	
Per mysterium sanctæ Incarnationis tuæ,	Through the mystery of Thy holy Incarnation,	
Per Adventum tuum,	Through Thy coming,	
Per Nativitatem tuam,	Through Thy Nativity,	
Per Baptismum et sanctum Jejunium tuum,	Through Thy Baptism and holy Fasting,	
Per Crucem at Passionem tuam,	Through Thy Cross and Passion,	

Libera nos Domine.

Per Mortem et Sepulturam tuam,	*Libera nos Domine.*	Through Thy Death and Burial,	*O Lord, deliver us.*
Per sanctam Resurrectionem tuam,		Through Thy holy Resurrection,	
Per admirabilem Ascensionem tuam,		Through Thine admirable Ascension,	
Per adventum Spiritus Sancti Paracliti,		Through the coming of the Holy Ghost, the Paraclete,	
In die judicii,		In the day of judgment,	
Peccatores,	*Te rogamus, audi nos.*	We sinners,	*We beseech Thee, hear us.*
Ut nobis parcas,		That Thou wouldst spare us,	
Ut nobis indulgeas,		That Thou wouldst pardon us,	
Ut ad veram pœnitentiam nos perducere digneris,		That Thou wouldst bring us to true penance,	
Ut Ecclesiam tuam sanctam regere et conservare digneris,		That Thou wouldst vouchsafe to govern and preserve Thy holy church,	

Ut Domnum Apostolicum, et omnes ecclesiasticos ordines, in sancta religione, conservare digneris,	That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church, in holy religion,	*We beseech Thee, hear us.*
Ut inimicos sanctæ Ecclesiæ, humiliare digneris,*	That Thou wouldst vouchsafe to humble the enemies of holy Church,*	
Ut regibus et principibus Christianis, pacem et veram concordiam donare digneris,	That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,	
Ut cuncto populo Christiano, pa-	That Thou wouldst vouchsafe to	

Te rogamus, audi nos.

* For the devotion of the Forty Hours, insert:

Ut Turcarum, hæreticorum conatus, reprimere et ad nihilum redigere digneris.	That thou wouldst vouchsafe to defeat the attempts of all Turks and heretics, and bring them to naught.

cem et unitatem largiri digneris,		grant peace and unity to all Christian people,
Ut nosmetipsos in tuo sancto servitio, confortare et conservare digneris,		That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,
Ut mentes nostras ad cœlestia desideria erigas,	*Te rogamus, audi nos.*	That Thou wouldst lift up our minds to heavenly desires,
Ut omnibus benefactoribus nostris, sempiterna bona retribuas,		That Thou wouldst render eternal blessings to all our benefactors,
Ut animas nostras, fratrum propinquorum et benefactorum nostrorum, ab æterna damnatione eripias,		That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,
Ut fructus terræ		That Thou wouldst

We beseech Thee, hear us.

dare et conservare digneris,	vouchsafe to give and preserve the fruits of the earth.
Ut omnibus fidelibus defunctis, requiem æternam donare digneris,	That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed
Ut nos exaudire digneris,	That Thou wouldst vouchsafe graciously to hear us,
Fili Dei,	Son of God,
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Parce nobis Domine.	*Spare us, O Lord.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Exaudi nos, Domine.	*Graciously hear us, O Lord.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Miserere nobis.	*Have mercy on us.*

Te rogamus, audi nos. — *We beseech Thee, hear us.*

Christe audi nos.
Christe exaudi nos.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Pater noster [secreto].

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Christ hear us.
Christ graciously hear us.
Lord have mercy.
Christ have mercy.
Lord have mercy.

Our Father [secretly].

V. And lead us not into temptation.

R. But deliver us from evil.

PSALM LXIX. *Deus in adjutorium.*

DEUS in adjutorium meum intende : Domine ad adjuvandum me festina.

1. O GOD, come to my assistance ; O Lord, make haste to help me.

Confundantur et revereantur : qui quærunt animam meam.

2. Let them be confounded and ashamed that seek after my soul.

Avertantur retrorsum, et erubescant : qui volunt mihi mala.

3. Let them be turned backward, and blush for shame that desire evils unto me.

Avertantur statim

4. Let them be

erubescentes : qui dicunt mihi, Euge, euge.

Exultent et lætentur in te omnes qui quærunt te : et dicant semper, Magnificetur Dominus ; qui diligunt salutare tuum.

Ego vero egenus et pauper sum : Deus adjuva me.

Adjutor meus et liberator meus es tu : Domine, ne moreris.

Gloria Patri, etc.

V. Salvos fac servos tuos,

R. Deus meus sperantes in te.

V. Esto nobis Domine turris fortitudinis,

R. A facie inimici.

straightway turned backward blushing for shame, that say to me : 'Tis well, 'tis well.

5. Let all that seek Thee be joyful and glad in Thee, and let such as love Thy salvation say always: The Lord be magnified.

6. But I am needy and poor : O God, help me.

7. Thou art my helper and my deliverer : O Lord make no longer delay.

Glory be, etc.

V. Save Thy servants,

R. Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength,

R. From the face of the enemy.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro Pontifice nostro [N.].

R. Dominus conservet eum et vivificet eum, et beatum faciat eum in terra; et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare Domine, omnibus nobis bona facien-

V. Let not the enemy prevail against us.

R. Nor the son of iniquity approach to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff [N.].

R. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with

tibus propter nomen tuum vitam æternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis Domine; et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus sperantes in te.

V. Mitte eis Domine auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

eternal life all them that do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

V. Let them rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from the sanctuary.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

*Oremus.** DEUS, cui proprium est misereri semper, et

*Let us Pray.** O GOD, whose property is always to have

* For the Devotion of the Forty Hours, the following collects are used:

DEUS qui nobis sub sacramento mirabili, Passionis tuæ memoriam reliquisti; tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari; ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

O GOD, who, under a wonderful sacrament, hast left us a memorial of Thy passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption. Who livest, etc. Amen.

From Advent to Christmas.

DEUS, qui de beatæ Mariæ Virginis utero Verbum tuum angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, et qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Christum Dominum nostrum.

O GOD, who wast pleased that Thy Word, at the message of an angel, should take flesh in the womb of the Blessed Virgin Mary; grant to us Thy humble servants, that we who believe her to be truly the Mother of God, may be assisted by her intercessions with Thee. Through the same Christ our Lord.

R. Amen.

R. Amen.

parcere : suscipe deprecationem nostram ; ut nos et omnes famu-

mercy and to spare, receive our humble petition ; that we, and

From Christmas to the Purification.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti, tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

O GOD, who by the fruitful virginity of Blessed Mary, hast given to mankind the rewards of eternal salvation ; grant, we beseech Thee, that we may experience her intercession for us, through whom we have merited to receive the Author of Life, our Lord Jesus Christ, Thy Son. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

From the Purification to Advent.

CONCEDE nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere ; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia.

GRANT, we beseech Thee, O Lord God, that we, Thy servants, may enjoy perpetual health of mind and body ; and by the intercession of the Blessed Mary ever Virgin, may be delivered from present sorrow, and attain eternal gladness.

los tuos, quos delictorum catena constringit, miseratio tuæ

all Thy servants who are bound by the chain of sins, may, by the

Then follows the Collect for the Pope, p. 486, after which is said :

DEUS, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis ; et præsta, ut quod fideliter petimus, efficaciter consequamur.

O GOD, our refuge and strength, who art the author of all piety, hearken unto the devout prayers of Thy Church, and grant that what we ask faithfully we may obtain effectually.

Omnipotens, sempiterne Deus, in cujus manu sunt omnes potestates, et omnia jura regnorum, respice in auxilium Christianorum, ut gentes paganorum et hæreticorum, quæ in sua feritate et fraude confidunt, dexteræ tuæ potentia conterantur.

Almighty, everlasting God, in whose hands are all the powers and all the rights of kingdoms, come to the assistance of Thy Christian people, that all pagan and heretical nations, who trust in their own violence and fraud, may be broken by the might of Thy right hand.

Then follows the last Collect, Omnipotens, sempiterne Deus, etc., p. 488, Almighty, everlasting God, etc., with the Versicles, except that, in the last response but one, etc., instead of the simple Amen, is said :

P. Et custodiat nos semper. Amen.

P. And ever preserve us. Amen.

pietatis clementer absolvat.

compassion of Thy goodness, mercifully be absolved.

Exaudi, quæsumus, Domine, supplicum preces, et confitentium tibi parce peccatis : ut pariter nobis indulgentiam tribuas benignus et pacem.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and forgive the sins of them that confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende : ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Show forth upon us, O Lord, in Thy mercy, Thy unspeakable loving kindness; that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

Deus, qui culpa offenderis, pœnitentia placaris; preces populi tui supplicantis propitius respice; et fla-

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people mak-

gella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte.

ing supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Omnipotens, sempiterne Deus, miserere famulo tuo Pontifici nostro [N.] et dirige eum secundum tuam clementiam in viam salutis æternæ: ut et donante tibi placita cupiat, et tota virtute perficiat.

Almighty, everlasting God, have mercy upon Thy servant [N.], our Sovereign Pontiff, and direct him, according to Thy clemency, into the way of everlasting salvation; that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et

O God, from whom all holy desires, all right counsels, and all just works do come, give unto Thy servants that peace which the world cannot give; that our hearts being

hostium sublata formidine, tempora sint tua protectione tranquilla.

devoted to Thy commandments, and the fear of our enemies being taken away, our times, by Thy protection, may be peaceful.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine: ut tibi casto corpore serviamus, et mundo corde placeamus.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a clean heart.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Actiones nostra, quæsumus, Domine,

Prompt, we beseech Thee, O Lord, our

aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

actions by Thy inspirations, and further them with Thy continual help; that every prayer and work of ours may always begin from Thee, and through Thee be likewise ended.

Omnipotens, sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus: ut pro quibus effundere presens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam consequantur.

Almighty, everlasting God, who has dominion over the living and the dead, and art merciful to all who Thou foreknowest will be Thine by faith and works; we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their mortal bodies, may by the

Per Dominum nostrum, Jesum Christum, Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

grace of Thy loving kindness, and by the intercession of all the Saints, obtain the remission of all their sins. Through Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, forever and ever.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Exaudiat nos omnipotens et misericors Dominus.

R. Amen.

V. Et fidelium animæ, per misericordiam Dei requiescant in pace.

R. Amen.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

VESPERS,

OR EVEN-SONG

FOR SUNDAYS.

Pater noster, Ave Maria, in secret.

℣. DEUS, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

VESPERS,

OR EVEN-SONG

FOR SUNDAYS.

Our Father, Hail Mary, in secret.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Alleluia.

From Septuagesima to Palm Sunday, inclusively, is said :

Laus tibi, Domine, Rex æternæ gloriæ :

Ant. Dixit Dominus.

In Paschal Time, the Psalms are all said under this one Antiphon : *Alleluia.*

PSALMUS CIX. *Dixit Dominus.*

DIXIT Dominus Domino meo : Sede a dextris meis :

Donec ponam inimicos tuos : scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia.

From Septuagesima to Palm Sunday, inclusively, is said:

Praise be to thee, O Lord, King of everlasting glory.

Ant. The Lord said.

In Paschal Time, the Psalms are all said under this one Antiphon: *Alleluia.*

PSALM CIX. *Dixit Dominus.*

THE Lord said to my Lord: Sit thou at my right hand,

Until I make thy enemies thy footstool.

The Lord will send forth the

ex Sion: dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ, in splendoribus Sanctorum: ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum, secundum ordinem Melchisedech.

Dominus a dextris tuis: confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

De torrente in via bibet: propterea exaltabit caput.

Gloria Patri, etc.

Ant. Dixit Dominus Domino meo: Sede a dextris meis.

An. Fidelia.

sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the Saints: from the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent: Thou art a priest forever according to the order of Melchisedech.

The Lord at thy right hand hath broken kings in the day of his wrath.

He shall judge among the nations, he shall fill ruins, he shall crush the heads in the land of many.

He shall drink of the torrent in the way: therefore shall he lift up his head.

Glory be to the Father, etc.

Ant. The Lord said to my Lord: Sit thou at my right hand.

Ant. Faithful.

PSALMUS CX. *Confitebor tibi.*

CONFITEBOR tibi, Domine, in toto corde meo : in concilio justorum, et congregatione.

Magna opera Domini : exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus : et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus : escam dedit timentibus se.

Memor erit in sæculum testamenti sui : virtutem operum suorum annuntiabit populo suo :

Ut det illis hæreditatem gentium : opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus ; confirmata in sæculum sæculi : facta in veritate et æquitate.

PSALM CX. *Confitebor tibi.*

I WILL praise thee, O Lord, with my whole heart: in the council of the just and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice endureth forever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful forever of his covenant: he will show forth to his people the power of his works:

That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful: confirmed forever and ever: made in truth and equity.

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

Gloria Patri, etc.

Ant. Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

Ant. In mandatis.

PSALM CXI. *Beatus vir.*

BEATUS vir qui timet Dominum: in mandatis ejus volet nimis.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

He hath sent redemption to his people; he hath commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth forever and ever.

Glory be to the Father, etc.

Ant. Faithful are all his commandments; they stand fast forever and ever.

Ant. In his commandments.

PSALM CXI. *Beatus vir.*

BLESSED is the man that feareth the Lord; he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur; den-

Glory and wealth shall be in his house: and his justice remaineth forever and ever.

To the righteous a light hath arisen up in darkness: he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy, and lendeth: he shall order his words with judgment: because he shall not be moved forever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord: his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed: he hath given to the poor: his justice remaineth forever and ever: his horn shall be exalted in glory.

The wicked shall see and shall be

ibus suis fremet et tabescet : desideritum peccatorum peribit.

Gloria Patri, etc.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

PSALM CXII. *Laudate, pueri.*

LAUDATE, pueri, Dominum : laudate nomen Domini.

Sit nomen Domini benedictum : ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum : laudabile nomen Domini.

Excelsus super omnes gentes Dominus : et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat : et humilia respicit in cœlo et in terra?

angry, he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

Glory be to the Father, etc.

Ant. In his commandments he hath great delight.

Ant. Blessed be the name.

PSALM CXII. *Laudate, pueri.*

PRAISE the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and forever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations, and his glory above the heavens.

Who is like unto the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

Suscitans a terra inopem: et de stercore erigens pauperem:

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

Gloria Patri, etc.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Nos qui vivimus.

PSALM CXIII. *In exitu Israel.*

IN exitu Israel de Ægypto: domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

Mare vidit et fugit: Jordanis conversus est retrorsum.

Raising up the needy from the earth, and lifting the poor out of the dung-hill :

That he may place him with princes : with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Glory be to the Father, etc.

Ant. Blessed be the name of the Lord forever.

Ant. We who live.

PSALM CXIII. *In exitu Israel.*

WHEN Israel came out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled : Jordan was turned back.

Montes exultaverunt ut arietes : et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti : et tu Jordanis, quia conversus es retrorsum ?

Montes, exultastis sicut arietes : et colles, sicut agni ovium ?

A facie Domini mota est terra : a facie Dei Jacob.

Qui convertit petram in stagna aquarum : et rupem in fontes aquarum.

Non nobis, Domine, non nobis : sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua : nequando dicant gentes, Ubi est Deus eorum ?

Deus autem noster in cœlo : omnia quæcumque voluit fecit.

The mountains skipped like rams : and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee : and thou, O Jordan, that thou wast turned back ?

Ye mountains, that ye skipped like rams : and ye hills like the lambs of the flock ?

At the presence of the Lord the earth was moved : at the presence of the God of Jacob :

Who turned the rock into pools of water : and the stony hills into fountains of waters.

Not unto us, O Lord, not unto us : but unto thy name give glory.

For thy mercy and for thy truth's sake : lest the Gentiles should say, Where is their God ?

But our God is in heaven : he hath done all things whatsoever he would.

Simulacra gentium argentum et aurum: opera manuum hominum.

Os habent, et non loquentur: oculos habent et non videbunt.

Aures habent, et non audient: nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent et non ambulabunt: non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Domus Israel speravit in Domino: adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: adjutor eorum et protector eorum est.

Qui timent Dominum speraverunt in Domino: adjutor eorum et protector eorum est.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let those that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and protector.

The house of Aaron hath hoped in the Lord: he is their helper and protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

Dominus memor fuit nostri: et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum; pusillis cum majoribus.

Adjiciat Dominus super vos: super vos, et super filios vestros.

Benedicti vos a Domino: qui fecit cœlum et terram.

Cœlum cœli Domino: terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine; neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum.

Gloria Patri, etc.

Ant. Nos qui vivimus, benedicimus Domino.

The Lord hath been mindful of us: and hath blessed us:

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord: both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord: who made heaven and earth.

The heaven of heavens is the Lord's: but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord: nor all of them that go down to hell.

But we that live, bless the Lord: from this time now and for ever.

Glory be to the Father, etc.

Ant. We who live, bless the Lord.

Instead of this, the following is often said:

PSALM CXVI. *Laudate Dominum.*

LAUDATE Dominum, omnes gentes : laudate eum, omnes populi :

Quoniam confirmata est super nos, misericordia ejus : et veritas Domini manet in æternum.

Capitulum, or Little Chapter.—2 Cor. 1.

BENEDICTUS Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

The Hymn.

LUCIS Creator optime!
Lucem dierum proferens,

Instead of this, the following is often said:

PSALM CXVI. *Laudate Dominum.*

O PRAISE the Lord, all ye nations: praise him, all ye peoples:

For his mercy is confirmed upon us: and the truth of the Lord remaineth forever.

Capitulum, or Little Chapter.—2 Cor. I.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation.

R. Thanks be to God.

The Hymn.

O BLEST Creator of the light!
Who dost the dawn from darkness bring;

Primordiis lucis novæ,

Mundi parans originem.

Qui mane junctum vesperi,
Diem vocari præcipis;

Illabitur tetrum chaos;

Audi preces cum fletibus;

Ne mens, gravata crimine,

Vitæ sit exul munere;
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium,

Vitale tollat præmium:
Vitemus omne noxium:
Purgemus omne pessimum.

And framing Nature's depth and height,
Didst with the new-born light begin:

Who, gently blending eve with morn,
And morn with eve, didst call them day;
Thick flows the flood of darkness down;
O, hear us as we weep and pray!

Keep thou our souls from schemes of crime,
Nor guilt remorseful let them know;
Nor, thinking but on things of time,
Into eternal darkness go.

Teach us to knock at heaven's high door;
Teach us the prize of life to win;
Teach us all evil to abhor,
And purify ourselves within.

Præsta, Pater piissime!
Patrique compar unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.

V. Dirigatur, Domine, oratio mea,

R. Sicut incensum in conspectu tuo.

The MAGNIFICAT, *or Canticle of the Blessed Virgin.*

MAGNIFICAT: anima mea Dominum.

Et exultavit spiritus meus: in Deo salutari meo.

Qui respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Father of mercies, hear our cry!
Hear us, O sole-begotten Son!
Who, with the Holy Ghost most high,
Reignest while endless ages run.
Amen.

V. May my prayer, O Lord, be directed,

R. Like incense in thy sight.

The MAGNIFICAT, *or Canticle of the Blessed Virgin.*

MY soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

Et misericordia ejus a progenie in progenies : timentibus eum.

Fecit potentiam in brachio suo : dispersit superbos mente cordis sui.

Deposuit potentes de sede : et exaltavit humiles.

Esurientes implevit bonis : et divites dimisit inanes.

Suscepit Israel puerum suum : recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros : Abraham et semini ejus in sæcula.

Gloria Patri, etc.

Here follow the proper Collect and the Commemorations.

℣. BENEDICAMUS Domino.
℟. Deo gratias.

And his mercy is from generation to generation to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers: to Abraham, and to his seed forever.

Glory be to the Father, etc.

Here follow the proper Collect and the Commemorations.

V. LET us bless the Lord.
R. Thanks be to God.

V. Fidelium animæ per misericordiam Dei requiescat in pace.

R. Amen.
Pater noster.
V. Dominus det nobis suam pacem.

R. Et vitam æternam.
Amen.

Then is sung one of the following

ANTHEMS.

From the First Sunday of Advent to Candlemas

ALMA REDEMPTORIS MATER.

ALMA Redemptoris Mater, quæ pervia cœli
Porta manes, et stella maris, succurre cadenti
Surgere qui curat populo ; tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo priùs ac posteriùs ; Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Our Father.

V. May the Lord grant us his peace.

R. And life everlasting.

Amen.

Then is sung one of the following

ANTHEMS.

From the First Sunday of Advent to Candlemas.

ALMA REDEMPTORIS MATER.

MOTHER of Jesus, heaven's open Gate,
Star of the sea, uphold our fallen state.
O thou, whose sacred womb thy Maker bore,
Remaining ever virginal and pure,
From sinful lips receive that earnest Hail,
Which first from Gabriel, hallowed herald, fell.

From the first Sunday of Advent to Christmas, the following V. and Prayer are used.

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Oremus.

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde: ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur, per eundem Christum Dominum nostrum.

Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

From Christmas to Purification, the following V. and Prayer are used instead of the foregoing.

V. Post partum, virgo inviolata permansisti.

From the first Sunday of Advent to Christmas, the following V. and Prayer are used.

V. The Angel of the Lord declared unto Mary.

R. And she conceived by the Holy Ghost.

Let us Pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son has been made known by the message of an angel, may, by his passion and Cross, be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

V. May the divine assistance remain always with us.

R. Amen.

From Christmas to Purification, the following V. and Prayer are used instead of the foregoing.

V. After childbirth thou didst remain an inviolate Virgin.

R. Dei genitrix, intercede pro nobis.

Oremus.

DEUS, qui salutis æternæ beatæ Mariæ virginitate fœcunda humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus Auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Anthem from the Purification till Easter.

AVE Regina cœlorum;
Ave, Domina Angelorum,
Salve, radix, salve, porta,
Ex qua mundo lux est orta,

R. Mother of God, make intercession for us.

Let us pray.

O GOD, who, by the fruitful Virginity of the Blessed Virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, through whom we have received the Author of life, our Lord Jesus Christ, thy Son.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Anthem from the Purification till Easter.

HAIL, O Queen of Heaven enthroned!
Hail, by angels mistress own'd!
Root of Jesse! Gate of morn!
Whence the world's true Light was born,

Gaude, virgo gloriosa,
Super omnes speciosa ;
Vale, o valde decora,
Et pro nobis Christum exora.

V. Dignare me laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Oremus.

CONCEDE, misericors Deus, fragilitati nostræ præsidium ; ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

From Easter to Trinity Eve.

REGINA cœli lætare, Alleluia ;

Quia quem meruisti portare, Alleluia;

Glorious Virgin, joy to thee,
Loveliest whom in heaven they see;
Fairest thou where all are fair!
Plead with Christ our sins to spare.

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Give me strength against thy enemies.

Let us pray.

GRANT, O merciful God, support to our frailty: that we who commemorate the Holy Mother of God, may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

From Easter to Trinity Eve.

O QUEEN of heaven, rejoice, Alleluia;

For he whom thou didst deserve to bear, Alleluia;

Resurrexit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

Oremus.

DEUS, qui, per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es, præsta quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

R. Amen.

From Trinity Sunday to Advent.

SALVE, regina, Mater misericordiæ! vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exules filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

Is risen again as he said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia.

R. Because our Lord is truly risen Alleluia.

Let us pray.

O GOD, who, by the resurrection of thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy, grant, we beseech thee, that by the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord.

R. Amen.

From Trinity Sunday to Advent.

HAIL, O Queen, O Mother of Mercy! hail, our life, our comfort, and our hope.

We, the banished children of Eve, cry unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende.

O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, Sancta Dei Genitrix;

R. Ut digni efficiamur promissionibus Christi.

Oremus.

OMNIPOTENS sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti: da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Come, then, our advocate, and look upon us with those pitying eyes.

And after this our banishment, show us Jesus, the blessed fruit of thy womb.

O merciful, O compassionate, O sweet Virgin Mary.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

ALMIGHTY and eternal God, who by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for thy Son; grant that, as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death: through the same Christ our Lord.

R. Amen.

V. May the divine assistance always remain with us.

R. Amen.

EXPOSITION AND BENEDICTION

OF THE

MOST HOLY SACRAMENT.

When the Priest opens the Tabernacle, and incenses the Blessed Sacrament, is sung the

HYMN, O SALUTARIS.

O SALUTARIS Hostia,
Quæ cœli pandis ostium;
Bella premunt hostilia,
Da robur, fer auxilium.

O SAVING Victim, opening wide
The gate of heaven to man below!
Our foes press on from every side;
Thine aid supply, thy strength bestow.

Uni trinoque, Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria.

Amen.

To thy great name be endless praise,
Immortal Godhead, one in three!
Oh, grant us endless length of days
In our true native land with thee.

Amen.

Then is sung the

HYMN, TANTUM ERGO SACRAMENTUM.

TANTUM ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplementum
Sensuum defectui.

DOWN in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail:
Faith for all defects supplying
Where the feeble sensesfail.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty!

V. Panem de cœlo præstitisti eis. [Alleluia.]

R. Omne delectamentum in se habentem. [Alleluia.]

V. Thou didst give them bread from heaven. [Alleluia.]

R. Containing in itself all sweetness. [Alleluia.]

Oremus.

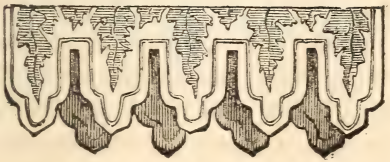
DEUS qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

Let us pray.

O GOD, who has left us in this wonderful Sacrament a perpetual memorial of thy passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that we may continually find in our souls the fruit of thy Redemption: Thou who livest and reignest world without end. Amen.

After the Priest has chanted this prayer, the white veil is laid over his shoulders, and he then mounts the steps of the altar, and taking in his hands the monstrance which contains the BLESSED SACRAMENT, gives the Benediction by making with it over the Congregation the sign of the Cross. At this moment kneel more profoundly than before, to receive this divine blessing of your Saviour, and say:

O MY GOD, I am sorry—I am sorry for my sins: forgive me them, and give me my part in this heavenly blessing! I love thee, I will love thee always, and seek to please thee in every thought, in every word, and every action of my life. ✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.



DEVOTION OF THE FORTY HOURS.

I.—*Its Institution, and the Indulgences attached.*

THE forty hours adoration of the Blessed Sacrament was introduced first in Milan, in the year 1534, in memory of the forty hours during which the Sacred Body of our Lord reposed in the Sepulchre. This pious exercise spread afterwards to other cities of Italy, and by the instrumentality of St. Philip Neri, was celebrated at Rome, especially, with great solemnity, A. D. 1548, in the Church of the most Holy Trinity of the Pilgrims, on the first Sunday of every month, and A. D. 1551, on

every third Sunday of the month in the Church of the Blessed Virgin Mary of Prayer. In other churches also, this pious exercise was practiced, that the devotion of the faithful towards this most Holy Sacrament might be satisfied. Finally in the year 1592, Clement VIII., in his Constitution *Graves et diuturnæ* (Nov. 25), seeking a heavenly remedy for the public calamities of the Church, ordained that this Devotion of the Forty Hours, beginning from the first Sunday of Advent, on which day it would be celebrated every year in the Chapel of the Apostolic Palace, should proceed from one church of the city of Rome to another successively, so that through the whole course of the year the faithful should be able to visit somewhere, their Lord in the most holy Sacrament, exposed to public veneration, and should embrace the occasion of pouring forth their prayers, day and night before him, and of craving his mercy in their necessities. The same holy pontiff conceded moreover, many Indulgences to all the

faithful, who should pray devoutly before the most holy Sacrament thus exposed. Pope Paul V. (10 May, A. D. 1606) confirmed the same, and made them perpetual.

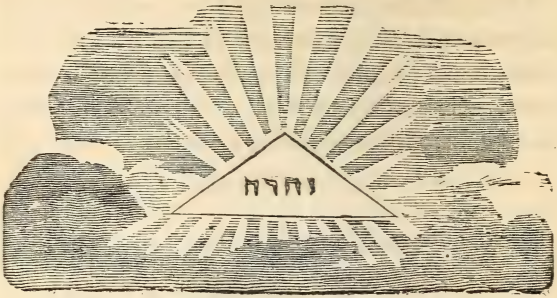
2.—*Indulgences.*

THE indulgences which may be gained by the faithful during this pious devotion of the Forty Hours, are as follows:

1. A *Plenary* Indulgence to those who, after Confession and Holy Communion, devoutly visit for a becoming space of time, the church where the Most Holy Sacrament is exposed.

2. A *Partial* Indulgence of ten years and as many quarantines to those who visit the church in which the Most Holy Sacrament is exposed, with a firm resolution to make a good confession, to be gained every time they make such a visit. Both these Indulgences may be applied by way of suffrage, to the souls in Purgatory, according to the rescript of Pius

VIII., 12 May, A. D. 1817. Besides all these spiritual favors, all the altars of the church in which the Forty Hours are celebrated, are declared privileged during the celebration of this pious exercise.



An Universal Prayer,

For all things necessary to Salvation.

O MY God, I believe in thee, do thou strengthen my faith. All my hopes are in thee, do thou secure them. I love thee with my whole heart, teach me to love thee daily more and more. I am sorry that I have offended thee: do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant Benefactor: I call upon thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee; speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner thou willest.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbor, and a contempt of the world.

Let me always remember to be submis-

sive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by almsdeeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my good resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me that I may continually labor to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of Heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may escape Hell, and in the end obtain Heaven, through the merits of our Lord Jesus Christ. Amen.

* PRAYERS FOR A GOOD DEATH.

LORD Jesus, God of goodness, Father of mercies, I stand before thee with heart humbled, contrite, and full of compunction; to thee I commend my last hour and all that awaits me after it.

When my feet motionless shall warn me that my course is well-nigh run,

Merciful Jesus, have pity upon me.

When my hands, trembling and benumbed, shall no more be able to clasp thee crucified, and spite of myself I am forced to let thee fall upon my painful bed,

Merciful Jesus, have pity upon me.

When my eyes, dim and distorted at the dread of approaching death, shall fix on thee their languid dying balls,

Merciful Jesus, have pity upon me.

When my lips, cold and quivering, shall say for the last time thy most adorable Name,

Merciful Jesus, have pity upon me.

When my cheeks, pale and livid, inspire the bystanders with compassion and awe, and my hair, bathed in the sweat of death, stands up upon my head and declares my hour is come,

Merciful Jesus, have pity upon me.

When my ears, soon to be shut for ever to the words of men, shall be opened to hear thy voice pronouncing the sentence by which my condition is to be irrevocably fixed for all eternity,

Merciful Jesus, have pity upon me.

When my imagination, preyed upon by horrible and fearful spectres, shall be drowned in mortal woe, and my spirit, stricken with the sight of my ill-doings

and the fear of thy justice, shall wrestle with the powers of darkness, striving to take from me the consoling sight of thy mercies and to cast me down headlong into the pit of despair,

Merciful Jesus, have pity upon me.

When my weak heart, borne down with the pain of my disease, shall be overtaken with the horror of death, and be exhausted by the efforts it has made against the enemies of my salvation,

Merciful Jesus, have pity upon me.

When I shed my last tears, sign of my dissolution, do thou receive them as an expiatory sacrifice, that so I may expire a victim of penance; then in that dread moment,

Merciful Jesus, have pity upon me.

When relatives and friends, compassing me round about, melt into tears at my sad state, and invoke thee in my behalf,

Merciful Jesus, have pity upon me.

When my senses are gone, and the world has vanished from my sight; and

when in the anguish of my last agony and in the affright of death I groan,

Merciful Jesus, have pity upon me.

When the heart's last sobs shall force my soul to depart from my body, do thou accept these sobs as the children of a holy impatience, eager to come to thee; and then do thou,

Merciful Jesus, have pity upon me.

When my soul, long tarrying upon the brink of my lips, shall issue for ever out of this world, and leave my body pale, cold, and lifeless, O do thou accept this dissolution of my being as the homage which I render thy divine Majesty; and then do thou,

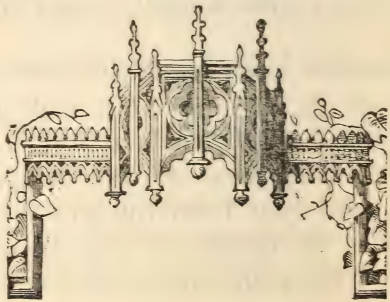
Merciful Jesus, have pity upon me.

Last of all, when my soul shall appear before thee, and for the first time see the immortal brightness of thy majesty, O cast it not away from thy presence, but vouchsafe to receive it into the loving bosom of thy tender mercy, there for ever to sing thy praises, world without end.

Merciful Jesus, have pity upon me.

Prayer.

O GOD, who condemning all men once to die, hast yet concealed from them the moment and the hour of their death; grant that I, passing all the days of my life in justice and in holiness, may be made worthy to depart out of this world in thy holy love. Through the merits of our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost. Amen.



INSTRUCTIONS AND

DEVOTIONS FOR THE SICK.

1. IF attacked by any serious illness, let it be your first care to send for your spiritual director, and settle the state of your soul, which is much better done at the beginning than afterwards, when the violence of the disorder, or the quality of the remedies may render you incapable of performing so great a work. Sickness is frequently the punishment of sin, and, therefore, a sincere repentance and confession are often a more effectual means of recovery than any other.

2. If your will be not already made, as in prudence it ought, let this also be done in the

beginning of your sickness, that so having settled your temporal concerns, you may apply your soul without disturbance to your spiritual ones.

3. Engage your best friends to give you timely notice whether your distemper be dangerous, and not to flatter you with the hopes of life when there are little or no grounds for hope. Make the best use possible of that time, which perhaps is to be your last. Admit but of few visits, nor of any other discourse than such as may be for the profit of your soul.

4. Be careful also to discharge your debts, and all other obligations incumbent upon you, at the beginning of your sickness; forgive those who have anyways injured you, and ask pardon of those whom you have injured.

5. Receive your sickness as coming from the hands of God, with a perfect resignation to his holy will, and as a just punishment of your offences. Frequently offer yourself up to him, and beg that he would grant you patience, sanctify your sufferings, and accept of them in union with those of Jesus Christ your Saviour, in satisfaction of the punishment due to your sins.

6. Procure some friend to read to you such prayers as are most affecting and proper for

your condition, such as the Penitential Psalms, the Litanies, Acts of the Love of God, of patience, resignation, etc.

7. Place a crucifix, or figure of Christ crucified always before your eyes, in order to think often upon his passion; hide yourself in spirit in his wounds, and embrace his feet with the utmost affection of your soul.

8. Endeavor, as much as possible, to acquire a penitential spirit during your sickness; call often upon God for mercy, and make frequent acts of contrition for your sins. St. Augustine used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

A Daily Prayer in time of Sickness.

LORD Jesus Christ, behold, I receive this sickness with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit: "Thy will be done on earth as it is in Heaven." May this sickness be to the honor of thy holy name, and to the good of my soul. For this end, I here offe-

myself with an entire submission to thy appointments; to suffer whatever thou pleasest, as long, and in what manner thou pleasest. For I, thy creature, O Lord, have most ungratefully offended thee; and as my sins have long since cried aloud to Heaven for justice, how can I now complain of thy chastisements? No, my God, thou art just in all thy ways; I have truly deserved thy punishment, and therefore can have no reason to complain of thee, but rather of my own wickedness.

"Rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath;" but have compassion on my weakness. Thou knowest my frailty, and that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, nor punish me according to my iniquities: but according to the multitude of thy tender mercies have compassion on me. May thy justice, O Lord, be tempered with mercy; and let thy heavenly grace come to my assistance, to support me under

this illness. Enable me with strength from above to bear all the uneasiness, pains, and difficulties of my sickness with Christian patience, and to accept them with cheerfulness, in just punishment of my offences. Preserve me from all temptations, and be thou to me a tower of strength against the assaults of the enemy, that in this illness I may no ways offend thee. And should it be my last, I beg of thee so to direct me by thy grace, that I may neither neglect nor be deprived of those helps which thou hast, in thy mercy, ordained for the safe conduct of my soul in its passage to eternity; that being perfectly cleansed from all my sins, I may believe in thee, hope in thee, love thee above all things, and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. Amen.

Resolutions of the Sick.

To be used by him, or suggested to him, from time to time, as ejaculations.

1. I gratefully receive this sickness from the hand of my God.

2. I shall constantly beg God's grace, that by his aid I may soon be equally ready to die or live.

3. I will be patient in my sufferings.

4. I pardon all who have offended me.

5. I beg pardon of all I have in any way offended.

6. I grieve with all my heart for having offended thee, O God, my sovereign good.

7. I firmly believe all that God proposes to my belief, through his holy Church.

8. I hope for the remission of all my sins, and life everlasting.

9. I love thee, O Lord my God, above all things, and with all my heart.

10. I wish to gain all the indulgences of which I am capable.

11. From this moment, and especially

in the hour of my death, I wish to give token of sincere sorrow for my sins, to be absolved of them, and if my disease increases, and it is possible, to receive the most holy viaticum and extreme unction, and make Christ, my Saviour, heir of my soul and body.

Sentences of Holy Scripture.

For the instruction, encouragement, and edification of the sick.

WE have received good things at the hand of God, why should we not receive evil? (Job ii. 10).

Through many tribulations we must enter into the kingdom of God (Acts xiv. 21).

The sufferings of this time are not worthy to be compared with the glory to come, which shall be revealed in us (Rom. viii. 18).

That which is at present momentary and light, of our tribulation, worketh for us above measure exceedingly an eternal

weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal (2 Cor. iv. 17, 18).

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me (Ps. xlix. 15).

We are the children of saints, and look for that life which God will give to those who never change their faith from him (Tob. ii. 18).

Be thou faithful unto death, and I will give thee the crown of life (Apoc. ii. 10).

For whether we live, we live unto the Lord, or whether we die, we die unto the Lord; therefore whether we live or whether we die we are the Lord's (Rom. xiv. 8).

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him (2 Cor. ii. 9).

The Lord is good to them that hope in

him, to the soul that seeketh him (Lament. iii. 25).

The just hath hope in his death (Prov. xiv. 32). We have an advocate with the Father, Jesus Christ the just (1 John ii. 1), who is at the right hand of God, who also maketh intercession for us (Rom. viii. 34).

A contrite and humble heart, O God, thou wilt not despise (Ps. i. 19).

Rebuke me not, O Lord, in thy indignation, nor chastise me in thy wrath (Ps. xxxvii. 2).

Thou art my helper and my protector: O my God, be not slack (Ps. xxxix. 18).

I will love thee, O Lord, my strength: thou knowest, O Lord, that I love thee (Ps. xvii. 2; John xxi. 15).

In thee, O Lord, have I hoped, let me never be confounded (Ps. xxx. 2).

Father, not my will but thine be done (Luke xxii. 42).

If the sickness prove serious, send for a clergyman in time, and direct the room to be suitably prepared for the administration of the Sacraments.

Let no foolish fear induce you to defer this till sickness has weakened your body and mind.

Holy Communion as a Viaticum.

THE viaticum is the Holy Eucharist administered with the intention of preparing the sick for death.

When the priest has been called to give communion to a sick person, or to administer the last sacraments to the dying, care must be taken that the room is clean, and in perfect order.

A table must be got ready and covered with a white linen cloth, on which should be placed two candles and a crucifix, and a glass of pure water from the spring or well, and if there is any holy water in the house, place it near by, or at the door of the chamber. A clean white napkin should also be furnished, to serve as a communion-cloth.

When the priest arrives with the Blessed Sacrament, all should kneel and maintain the utmost reverence and quiet, till the sick person's thanksgiving is finished.

Prayers before Receiving the Holy Viaticum, or Communion in Sickness.

O INFINITELY merciful Jesus! a great journey is before me, from

this world to eternity. May thy most holy will be done, my heart is ready. Yes, let me depart from this world, for so it pleases thee.

But what can I do without thee, thou who art the Way, the Truth, and the Life! Without thee, I should perish of hunger and thirst on the way.

Come then, O merciful Jesus, before I die. Come, and delay not; strengthen me through the most holy Sacrament of the altar; strengthen me with thy most holy Flesh and Blood, that by the power of this strong Bread of angels I may attain to the view of thy divine countenance.

As the hart panteth after the fresh fountains of water, so my soul longs for thee, O my God, thou living fountain of all good. O, when shall I come and appear before thy face? When shall my feet stand in thy delightful tabernacles, in the house of my Lord?

Why art thou sorrowful, O my soul, and why art thou disquieted? Hope in God. See! thy Beloved comes. He will

come, strengthen thee, and take thee from the desert of this life to thy heavenly home.

Ah, come then, my Saviour! come, beloved Jesus, come, and tarry not too long! I desire to enjoy thee as the true paschal Lamb, before I depart and die.

Come, O sweetest Jesus, come and enter my heart, unite thyself to me, remain with me, until I have overcome everything, and have conquered death.

Come, O Jesus, come and lead me to the heavenly banquet in thy Father's house! Prepare for me a dwelling there, as thou hast promised, that I may be for ever with thee, and rejoice with thee for ever! Amen.

A Prayer before Extreme Unction.

O LORD, thou hast mercifully provided remedies for all our necessities; grant me thy grace to use them, that my soul may receive all those good effects which thou didst intend in their institution. I desire now to be anointed, as thou hast

commanded by thy Apostle; grant, I beseech thee, that by this holy unction, and the prayers of the Church, I may partake of that spirit with which Christ suffered on the Cross, for thy glory, and for the destruction of sin. Give me true patience to support all the pains and trouble of my illness; give me an inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light, by which I may be conducted through the shadow of death to eternal happiness; and if my health be expedient for thy glory, let this be the means to restore it. Behold, I approach to this holy Sacrament with a firm faith and confidence in thy goodness, that thou wilt not forsake me in this time of my distress; but that thou wilt stand by me with thy grace, and defend me from all evil, and prepare my soul for a happy passage.

A Prayer after Extreme Unction.

HEAR our prayers, O God! in behalf of Thy servant, and since Thou

hast shown this mercy to him as to admit him to the helps of Thy Church, grant he may partake of the effects of them, even those which Thou hast appointed for the comfort of the poor souls in the day of their distress. Grant him a full discharge of all his sins, that whenever he shall appear before Thee, the enemy may find nothing against him. Stand Thou by him, we beseech Thee, and be his protector against all evils, let Thy grace comfort him, and heavenly strength support him, that however he be weak of himself, yet through Thy assistance he may stand in this day of trial and cheerfully submit to whatever Thou hast appointed for him. Restore him to health if Thou knowest it expedient for him, but if Thou hast ordained it otherwise, grant him a happy passage, and admit him into the number of the blessed, through the merits of Thy dear Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Prayer.

(Proper to be recited by the assistants, when the dying person is in the extremity and unable to speak for himself.)

LORD Jesus Christ! we beseech Thee by Thy bitter agony and prayer in the garden, that Thou wouldst be pleased to be an advocate with the eternal Father in behalf of this Thy servant. Our Father, Hail Mary.

LORD Jesus Christ! who wast pleased to suffer death on the Cross for us, we beseech Thee to offer up all that anguish and pain which Thou then endurest, and most especially at the hour of Thy death, in behalf of this Thy servant. Our Father, Hail Mary.

LORD Jesus Christ! who hadst such love for men, as to become man for his salvation, we beseech Thee to show

this charity and goodness of Thine to the eternal Father, let that appear in behalf of Thy servant, plead his cause, that by Thy powerful mediation he may be freed from his sins, that he may be safe at the hour of his departure, and find the gate of life open to him. Our Father, Hail Mary.

LITANY FOR A SOUL DEPARTING.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Holy Mary.
All ye holy angels and archangels,
Holy Abel,
All ye choirs of the just,
Holy Abraham,
St. John the Baptist.
St. Joseph,
All ye patriarchs and prophets,
SS. Peter and Paul,
St. Andrew,

Pray for him [her].

St. John,
All ye holy apostles and evangelists,
All ye holy disciples of the Lord,
All ye Holy Innocents,
St. Stephen,
St. Laurence,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy bishops and confessors,
St. Benedict,
St. Francis,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy virgins and widows,
} *Pray for him* [*her*].

All ye saints of God, *Make intercession for him* [her].
Be merciful, *Spare him* [her], *O Lord.*
Be merciful, *Deliver him* [her], *O Lord.*
From thy anger, *Deliver him* [*her*], *O Lord.*
From the danger of death, *Deliver him* [*her*], *O Lord.*

From an unhappy death,
From the pains of hell,
From all evil,
From the power of the devil,
By thy nativity,
By thy cross and passion,
By thy death and burial,
By thy glorious resurrection,
By thy admirable ascension,
By the grace of the Holy Ghost, the Comforter,
In the day of judgment,
Deliver him [her], O Lord.
We sinners, *Beseech thee to hear us.*
That thou spare him [her], *We beseech thee to hear us.*
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Let us pray.

DEPART, Christian soul, out of this world, in the name of God, the Father Almighty, who created thee: In the name of Jesus Christ, Son of the living God, who suffered for thee; In the

name of the Holy Ghost, who sanctified thee: In the name of the angels, archangels, thrones and dominations, cherubim and seraphim: In the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins and of all the saints of God; let thy place be this day in peace, and thy abode in holy Sion, through Christ our Lord. Amen.

God of mercy, God of goodness! O God, who, according to the multitude of thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant *N.*, and grant him [*her*] a full discharge from all his [*her*] sins, who most earnestly begs it of thee. Remove, O merciful Father, whatever is corrupt in him [*her*] through human frailty, or by the snares of the enemy; make him [*her*] a true member of the Church, and let him [*her*] partake of the fruit of thy redemption. Have compassion, Lord, on his

[*her*] tears, and admit him [*her*] to the reconciliation with thee, who has no hope but in thee, through Christ our Lord. Amen.

I recommend thee, dear brother [*sister*], to Almighty God, and leave thee to his mercy, whose creature thou art; that having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth. Let, therefore, the splendid company of angels meet thy soul at its departure; let the court of the apostles receive thee; let the triumphant army of glorious martyrs conduct thee; let the crowds of joyful confessors encompass thee; let the choir of blessed virgins go before thee; and let a happy rest be thy portion in the company of the patriarchs; let Christ Jesus appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in his presence for ever. Mayest thou be a stranger to all that which is punished with darkness, chastised with flames, and

condemned to torments. Let the wicked enemy, with all his evil spirits, depart from thee; may he tremble at thy approach in the company of angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate him fly before his face. Let them vanish like smoke, and as wax before the fire, so let sinners perish in the sight of God; but for the just, let them rejoice and be happy in his presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thee in thy way. Christ Jesus be thy deliverer, who was crucified for thee. Christ Jesus deliver thee from death, who vouchsafed to die for thee. Christ Jesus, Son of the living God, place thee in his garden of paradise, and may he, the true Shepherd, own thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand in the inheritance of his elect. We pray it may be thy happy lot to behold thy Redeemer face to

face, to be ever in his presence, and in the vision of that truth, which is the joy of the blessed, and thus, placed among those happy spirits, mayest thou be ever filled with heavenly sweetness. Amen.

Receive thy servant, O Lord, into the place of salvation, which he [*she*] hopes from thy mercy. *R.* Amen.

Deliver, O Lord, the soul of thy servant from all dangers of hell, from all pain and tribulation. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias, from the common death of the world. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his afflictions. *R.* Amen.

Deliver, O Lord, the soul of thy servant,

as thou deliveredst Isaac from being sacrificed by his father. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom, and the flames of fire. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hand of Pharaoh, king of Egypt. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lions' den. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the Three Children from the fiery furnace, and from the hands of an unmerciful king. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from her false accusers. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of Saul and Goliath. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison. *R.* Amen.

And as thou deliveredst that blessed

virgin and martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys. *R.* Amen.

Let us pray.

WE commend to thee, O Lord, the soul of this thy servant, and beseech thee, Jesus Christ, Redeemer of the world, that as in mercy to him [*her*] thou becamest man, so now thou wouldst vouchsafe to admit him [*her*] into the number of the blessed. Remember, O Lord, he [*she*] is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee, none that can work thy wonders. Let his [*her*] soul find comfort in thy sight, and remember not his [*her*] former sins, nor any of those excesses which he [*she*] has fallen into through the violence of passion and corruption. For although he [*she*] has sinned, he [*she*] hath retained a true faith in thee, Father,

Son, and Holy Ghost; he [*she*] has had zeal for thy honor, and faithfully adored thee, his [*her*] God and Creator of all things.

Remember not, O Lord, we beseech thee, the sins and ignorance of his [*her*] youth; but according to thy great mercy, be mindful of him [*her*] in thy eternal glory. Let the heavens be open to him [*her*], and the angels rejoice with him [*her*]. Receive, O Lord, thy servant into thy kingdom. Let the archangel, St. Michael, the chief of the heavenly host, conduct him [*her*]. Let the holy angels of God meet him [*her*], and bring him [*her*] into the city of the heavenly Jerusalem. May blessed Peter, the apostle to whom were given the keys of the kingdom of Heaven, receive him [*her*]. May holy Paul, the apostle, who was a vessel of election, help him [*her*]. May St. John, the beloved disciple, to whom God revealed the secrets of Heaven, intercede for him [*her*]. May all the holy apostles, to whom was given the power of binding

and loosing, pray for him [*her*]. May all the blessed and chosen servants of God, who in this world have suffered torments for the name of Christ, pray for him [*her*]. That, being delivered from this body of corruption, he [*she*] may be admitted into the kingdom of Heaven, through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

[If the dying person be in his senses, the following Acts may be made.]

An Act of Thanksgiving.

O MY God! Thou hast created, redeemed, and sanctified me. Thou hast preserved me in many dangers both of soul and body. Thou hast fed me with thy most blessed Body and Blood. Thou hast shown immense patience in bearing with my repeated crimes, and often called me to repentance. For those and all other blessings bestowed on me, a most ungrateful sinner, I offer thee innumerable thanks.

Act of Resignation.

O MY God, I cheerfully receive the certain summons of my death. It is a greater happiness to fulfil thy will than to enjoy ten thousand lives. O happy news of my departure! I shall soon hear the choirs of angels sing thy immortal praises. Let slow death hasten on, that dying I may no more offend thee, but live with thee, and love thee eternally.

Act of Contrition.

I AM truly and heartily sorry for all my sins, not through the fear of hell, or hope of reward; but for love of thee, my one and only God; and were I beginning, as I am ending my life, I would not offend thee for a thousand worlds. O my God, do not despise a contrite and humble heart.

[If the sick person still continues in distress of agony, it would be proper for the assistants to read again the foregoing Litany and Prayers, as often as may be necessary.]

The soul being now departed, the following Responsory is said.

R. Come to his [*her*] assistance, all ye

saints of God; meet him [*her*], all ye angels of the Lord; * Receiving his [*her*] soul; * Presenting it in the sight of the Most High.

V. May Christ, who called thee, receive thee, and the angels conduct thee into the bosom of Abraham.

R. Receiving his [*her*] soul, and presenting it in the sight of the Most High.

V. Eternal rest grant him [*her*], O Lord.

R. And let perpetual light shine unto him [*her*]. Presenting it in the sight of the Most High.

V. Lord, have mercy on us.

R. Christ, have mercy on us.

V. Lord, have mercy on us.

Our Father, etc.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest grant him [*her*], O Lord.

R. And let perpetual light shine unto him [*her*].

V. From the gates of hell,

R. Deliver his [*her*] soul, O Lord.

V. O Lord, hear my prayer.

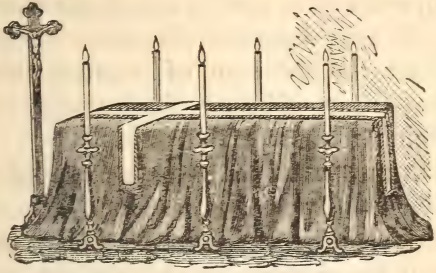
R. And let my supplications come to thee.

Let us pray.

TO thee, O Lord, we commend the soul of thy servant *N.*, that being dead to this world he [*she*] may live to thee. And whatever sins he [*she*] has committed through human frailty, we beseech thee in thy goodness mercifully to pardon, through Christ our Lord. *R.* Amen.

Then, for a conclusion, may be added the following Prayer for the assistants.

GRANT, O Lord, that while we here lament the departure of thy servant, we may ever remember that we are most certainly to follow him [*her*]. Give us grace to prepare for that last hour, by a good life, that we may not be surprised by a sudden death, but be ever watching when thou shalt call, that so with the spouse we may enter into eternal glory, through Christ our Lord. R. Amen.



A REQUIEM MASS AT FUNERALS,

OR FOR THE

FAITHFUL DEPARTED.

Prayer before Mass.

O ETERNAL God! who, besides the general precepts of charity, hast commanded a particular respect to be shown to parents, kindred, and benefactors, and by the institution of the Sacrifice of the Mass hast left us the means of testifying our love and gratitude towards

them, even after death, vouchsafe that the Mass I this day offer, in union with thy minister, for the soul of N., may shorten his sufferings, if he be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives, or ancestors, tormented in these intense flames, who were the instruments of thy Providence, in bestowing on me existence, education, and innumerable other blessings, grant that I may be the means of obtaining for them a speedy release from their excessive sufferings, and a free admittance to thy eternal joys: through Jesus Christ our Lord. Amen.

At the beginning of Mass.

O ALMIGHTY God! to whom the spirits of the just live, and in whose holy custody are deposited the souls of all that depart hence in an inferior degree of grace, and are therefore detained in a state of suffering; as we bless thee for the saints already admitted into thy glory,

so we humbly offer up our prayers for the afflicted souls who continually sigh after the day of their deliverance.

If among them be the souls of those for whom we this day petition, vouchsafe to pardon their sins, that they may behold thee, and in thy glorious light eternally rejoice. Through Jesus Christ our Lord. Amen.

Introit.

REQUIEM æternam dona eis, Domine; et lux perpetua luceat eis. Ps. 64. Te decet hymnus, Deus, in Sion; et tibi reddetur votum in Jerusalem. Exaudi orationem meam: ad te omnis caro veniet. Requiem.

ETERNAL rest give unto them, O Lord; and let perpetual light shine upon them. Ps. 64. A hymn, O God, becometh thee in Sion; and a vow shall be paid to thee in Jerusalem. O, hear my prayer: to thee all flesh shall come. Eternal, etc.

Kyrie eleison. (thrice)	Lord have mercy on us.
Christe eleison. (thrice)	Christ have mercy on us.
Kyrie eleison. (thrice)	Lord have mercy on us.

The Gloria in Excelsis is omitted in all Masses for the dead.

Collect at Funeral Mass.

DEUS, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui N. quam hodie de hoc sæculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam paradisi

O GOD, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant [...] which thou hast this day commanded to go forth from this world, that thou wouldst not deliver it up into the hands of the enemy, nor forget it unto

perduci, ut quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Dominum.

the end; but command it to be received by thy holy angels, and to be carried to Paradise, its true country; that as in thee it had faith and hope, it may not suffer the pains of hell, but may possess eternal joys; through our Lord.

Collect on the Anniversary Day.

O LORD, the God of mercy and pardon, grant to the soul of thy servant [. . . .] whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light; through our Lord, etc.

Collect for All Souls Day, and for the Faithful Departed in general.

O GOD, the Creator and Redeemer of all the faithful, grant unto the souls of thy servants departed, the remission of all their sins; that, by pious supplications, they may obtain the pardon which they have always desired. Grant this, O God, who livest and reignest for ever and ever. Amen.

EPISTLE—1 Thess. iv. 12–17.

BRETHREN: And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with him.

For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

For the Lord himself shall come down from Heaven with commandment, and with the voice of an Archangel, and with the trumpet of God: and the dead who are in Christ shall rise first.

Then we who are alive, who are left, shall be caught up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord.

Wherefore comfort you one another with these words.

Gradual.

ETERNAL rest give unto them, O Lord; and let perpetual light shine upon them. *V.* The just shall be in everlasting remembrance: he shall not be afraid for any evil report. Release, O Lord, the souls of all the faithful departed from the bonds of their sins. *V.* And by the assistance of thy grace, may they merit to escape the sentence of condemnation. *V.* And enjoy the bliss of eternal light.

The Sequence.

DIES IRÆ.

DIES iræ, dies illa
Solvet sæclum in favilla;
Teste David cum Sibylla.

Quantus tremor est futurus
Quando Judex est venturus,
Cuncta stricte discussurus!

Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

Mors stupebit et natura
Cum resurget creatura,
Judicanti responsura.

Liber scriptus proferetur
In quo totum continetur,
Unde mundus judicetur.

Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil inultum remanebit.

The Sequence.

THE DAY OF WRATH.

DAY of wrath !—that day of woe,
Doomed to melt all things below,
Psalms and Sibyl songs foreshow.

On each breast what terrors lie,
When descending from the sky
Comes the Judge our souls to try!

Dread and strange the trumpet's tone,
Loud through death's dominions blown,
Gathers all around the throne.

Death and nature in surprise
See the trembling creature rise,
Summoned to that last assize.

Now the written Book appears
Which the faithful record bears
Whence the world its sentence hears.

When the Judge assumes the throne,
Every hidden thought is known,
Unavenged sins are none.

Quid sum miser tunc dicturus
Quem patronum rogaturus?
Cum vix justus sit securus.

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salve me, fons pietatis.

Recordare Jesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illa die.

Quærens me sedisti lassus,
Redemisti crucem passus:
Tantus labor non sit cassus.

Juste Judex ultionis,
Donum fac remissionis
Ante diem rationis.

Ingemisco tanquam reus,
Culpa rubet vultus meus,
Supplicanti parce Deus.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

How shall I that day endure?
What kind patron's voice secure,
When the righteous scarce are sure?

King of dreadful majesty,
Granting souls their ransom free,
Fount of pity, save thou me.

Recollect, sweet Lord, I pray,
Thou for me didst tread life's way,
Save me in that bitter day.

Seeking me thou satst forlorn.
Save me on the tree of scorn.
Shall such love meet no return?

Just avenging Judge, I pray,
Take my countless sins away
Ere the awful reck'ning day.

Lo, I mourn the guilt which thou
Seest on my crimsoned brow;
Spare, O God, thy suppliant now.

Thou who Magdalen didst free,
And the thief call unto thee,
Hope dost likewise give to me.

Preces meæ non sunt dignæ:
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Inter oves locum præsta,
Et ab hœdis me sequestra,
Statuens in parte dextra.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis:
Gere curam mei finis.

Lacrymosa dies illa,
Quâ resurget ex favilla
Judicandus homo reus,
Huic ergo parce Deus.

Pie Jesu Domine,
Dona eis requiem. Amen.

Worthless though my feeble cry,
Help me, gracious Lord, or I,
Burn in flames that never die.

Bid me with thy sheep to stand,
Severed from the goats' lost band,
Placed secure at thy right hand.

When at last thy righteous ire
Binds the damned in chains of fire,
Call me to thy chosen choir.

Hear my prayer low bending down,
This crushed heart like ashes grown,
Guard my end, and claim thine own.

Day of weeping, Day of doom,
When man riseth from the tomb,
Called to meet the Judge divine,
Save this soul and make it thine.

Unto all, O Jesu blessed,
Grant thine everlasting rest. Amen.

GOSPEL—St. John xi. 21–27.

AT that time Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee.

Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection of the last day. Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live: and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

Offertory.

LORD Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell, and from the deep pit: deliver them from the lion's

mouth, lest hell swallow them up, lest they fall into darkness : and let the standard-bearer, St. Michael, bring them into the holy light : as thou promisedst of old to Abraham and to his seed.

V. We offer thee, O Lord, a sacrifice of praise and prayers : accept them in behalf of the souls we commemorate this day; and make them pass, O Lord, from death to life. As, etc.

At the Oblation, and Subsequent Prayers.

O GOD ! what victim can better appease thy justice, than that which we are going to offer in this unbloody renewal of the sacrifice of the Cross? As that divine oblation disarmed the wrath, and induced thee to revoke the sentence of condemnation pronounced against mankind, so mercifully grant, that this adorable sacrifice may atone for the sins and imperfections of those souls for whom it is offered ; that being released from the flames by which they are surrounded, they may be received into thy kingdom,

and through the passion and death of our divine Redeemer, pass into eternal joys.

O all-bountiful Jesus! who art the propitiation for the living and the dead, what thanks are due to thee for having left us this divine sacrifice, and for having thus rendered it available to the souls of the faithful departed; mercifully grant, that they for whom it is offered this day, being released from suffering, may shortly prove powerful advocates for us in Heaven, who now intercede for them on earth. Amen.

Secret.

LOOK down favorably, we beseech thee, O Lord! on the sacrifice we offer for the souls of thy servants: that as thou wast pleased to bestow on them the merit of Christian faith, thou wouldst also grant them of its abundant reward, Through, etc.

At the Canon.

WE recommend to thee, O Lord! the souls of thy servants N. N., and as, in mercy to them, thou didst become man, so now vouchsafe to admit them into the number of the blessed. Remember, O Lord! that the souls for whom we pray are thy creatures, not made by strange gods, but by thee, the only true and living God, for there is no other God but thee; none that can work wonders like unto thine.

Let their souls find comfort and mercy in thy sight, and remember not their former sins, nor any of those faults they may have fallen into through human frailty, or the violence of temptation; for though they sinned, they still retain a true faith in thee, O holy Trinity, Father, Son and Holy Ghost, and a lively zeal for thy honor; they faithfully adored, and died in favor with thee, O divine Lord, as well as in peace and charity with all mankind.

Remember not, O Lord! we beseech

thee, the sins and ignorances of their youth, but, according to thy great mercy, be mindful of them in thy glory. May the heavens be now open to receive them. May the Archangel St. Michael, chief of the heavenly host, conduct them. May the holy angels of God meet and accompany them into the city of the heavenly Jerusalem. May blessed Peter the Apostle, to whom were given the keys of the kingdom of Heaven, receive them. May holy Paul the Apostle, who was a vessel of election, help them. May St. John, the beloved Disciple, to whom God revealed the secrets of Heaven, intercede for them. May all the holy Apostles, to whom was given the power of binding and loosing, pray for them. May all the blessed and chosen servants of God intercede for them, that, being delivered from present confinement and suffering, they may be admitted into the kingdom of Heaven, through the assistance and merits of our Lord and Saviour Jesus Christ. Who liveth, etc.

And now, all-powerful God! at this awful moment, when, by the words of consecration, thy divine Son is actually present, I offer up to thee the same beloved Son, who died for mankind. I humbly entreat thee, through the infinite merits of his death, to show compassion and mercy to the souls for whose repose the holy sacrifice is this day offered.

At the Elevation of the Host.

HAIL! most blessed Jesus! eternal Son of the Most High God! O deign to be merciful to those for whom we pray; thou who didst expire on the Cross for their sake, give rest to their souls. To whom shall we apply but to thee? Thou hast the words of eternal life, by which thou canst shorten their sufferings, and give them eternal rest.

At the Elevation of the Chalice.

HAIL! sacred Blood! that flowed for the sins of the world, wash away

whatever stains may render thy servants unfit to be admitted into Heaven. O good and merciful God! look on the face of thy Christ, in whom thou art always well pleased, and permit the souls for which he suffered to rest eternally in thy divine presence.

After the Elevation.

LORD Jesus Christ! we earnestly entreat thee by thy bitter agony and prayer in the garden, to become an advocate with thy eternal Father, on behalf of thy servant N. Lay before him, we conjure thee, all those drops of blood which, in thy anguish of spirit, flowed from thy sacred Body, and offer them as a sacrifice of atonement, that thereby the soul of N. may be discharged from all the punishment still inflicted by divine justice on the guilt of sin.

Lord Jesus! who wast pleased to suffer death on the Cross for the redemption of mankind, we humbly beseech thee to offer up all that anguish and pain which

thou didst endure, especially at the moment of thy death, on behalf of thy servant, that thy precious merits may be accepted for the repose of his soul, as superabundant atonement for that punishment which may still remain due for sin.

Lord Jesus Christ, who so loved us as to become man for our salvation, we beseech thee to represent to the Eternal Father thy infinite charity and goodness on behalf of thy servant, N.; plead his cause, that by such powerful mediation he may be freed from unspeakable pains, and find the gates of life open to receive him.

O Lord, grant him now to partake of the fruits of thy holy Incarnation, of thy bitter Passion, of thy glorious Resurrection, and admirable Ascension: grant that he may be sensible of the effects of this holy Sacrifice, and of all the prayers which are offered to thee by the whole Church. Remember, O compassionate Jesus! that thy sacred arms were stretched forth on the Cross; that in the excess

of thy torments thou didst cry out to thy eternal Father, commending thy spirit to him; have compassion now, we beseech thee, on the soul of thy servant, N., who in a state of suffering expects relief from thee; receive him into thy arms; give him shelter in thy adorable Heart from all molestation till the anger of God pass over. Into thy hands, we commend his spirit; despise not, we beseech thee, this soul, which is the work of thy hands, created and redeemed by thee. O divine Jesus! vouchsafe to look on him with eyes of mercy and compassion; and grant him comfort, peace, and eternal rest.

By that love which brought thee from Heaven, and by the infinite merits of thy death, have compassion on the soul of thy servant, N.; satisfy for all his sins, failings, and defects; let him now experience the multitude of thy tender mercies; make him sensible of the excess of thy goodness; and since he can do nothing to mitigate the pains of pur-

gatory, speak thou for him, we beseech thee; thou, who art the eternal Word, and to whom the Father can refuse nothing.

Repeat the Lord's Prayer, with the Priest, after which say:

O DIVINE Lord! whose adorable Heart sighs for the happiness of thy banished children, we humbly beseech thee to remember the soul of thy servant for whom we pray; command him, we conjure thee, to be received by the holy angels, and conveyed to the abodes of rest and peace. Amen.

At the Agnus Dei.

LAMB of God, who takest away the sins of the world, grant him rest. Lamb of God, who takest away the sins of the world, grant him rest. Lamb of God, who takest away the sins of the world, grant him everlasting rest.

From the Agnus Dei to the Communion.

O ETERNAL God! behold here on this altar, as was once on the Cross, thy dear and only Son, the beloved object of thy complacency. Behold this adorable Victim, who, to appease thy anger, sacrifices his own precious Body and Blood; that Body which was torn with stripes and covered with wounds; and that Blood, which was shed to wash away the sins of the world. He immolates himself with the same excess of mercy and love, as he did on Mount Calvary. O let not this sacred Blood be shed in vain, but grant that its infinite merits may be applied to the souls of thy suffering servants, and give them admittance to thy presence, that they may bless and praise thee forever and ever. Ah, my God! thou knowest that the flames which surround them are not more active than their ardent desire to behold thee.

When shall these souls be united to thee, O God? When shall they see thee

in the land of the living? Till then, they sigh and bewail their banishment, desiring continually to enjoy thy divine presence—to be admitted into thy eternal kingdom. Alas! while myriads of blessed spirits see, love, and enjoy thee incessantly; while they are inebriated with the plenty of thy house, the souls of these thy servants are perhaps burning in flames, plunged in darkness, and far removed from the light of Heaven. O! thou, who art infinite in mercy! be not deaf to my supplications for their speedy relief. O blessed Angels and Saints! vouchsafe to join me in making intercession for N., and obtain for him admittance into your happy society. As the hart pants after the fountain of living waters, so do these souls thirst after thee, O God! the inexhaustible source of eternal and ineffable joys. Thou knowest the longing sighs of these suffering souls, O infinitely bountiful and compassionate Father! and thou alone canst terminate their banishment. Thou canst open that spring of living water, for which they so ardently

thirst; thou canst fill their hungry soul with good things, and bestow on them the inheritance purchased by the blood of a dying Saviour. Draw aside then the veil which hides thy amiable countenance, for what do these souls desire, but to contemplate, praise, and love thee, their Sovereign God, for all eternity.

At the Communion.

I MOST ardently desire, O my adorable Saviour, that thou wouldst honor this day the dwelling of my heart by thy divine presence. With what confidence could I then implore rest and eternal peace for the suffering souls of purgatory whom thou lovest, though thy justice forces thee to banish them for a time from their heavenly inheritance. Look nevertheless, O merciful Redeemer, on the work of thy hands; hasten the happy hour of their deliverance, and grant that, partaking spiritually of the merits of thy august sacrifice, I may submissively accept, and patiently bear all that is disagreeable and painful to

inclination, and thus avert a long separation from thee after the close of my mortal life. Amen.

Post Communion.

GRANT, we beseech thee, O Lord! that our humble prayers on behalf of the soul of thy servant, may be profitable to him; so that thou mayest deliver him from all the punishment due to his sins, and make him partaker of the redemption thou hast purchased for him. Who livest, etc.

After Dominus Vobiscum, the Priest says:

P. Requiescat in pace.
R. Amen.

P. May he rest in peace.
R. Amen.

At the last Gospel.

MAY now the bright company of angels meet your soul, O departed servant of the Lord; may the crowd of apostles receive you; may the triumphant

army of glorious martyrs conduct you; and may a happy rest be your portion in the company of the patriarchs. May Jesus Christ appear to you with a mild and cheerful countenance, and give you a place among those who are to be in his presence for ever.

May your God arise and put your enemies to flight. Let them vanish like smoke, and as wax before the fire, so let them perish. May all the reprobate of hell be filled with confusion and shame; but let the just and elect rejoice and be happy in the presence of God, and may you be of the blessed number. May Christ Jesus himself rescue you from torments, who lovingly died for you. May the eternal Son of the living God place you in his garden of Paradise, and may he, the true Shepherd, own you for those of his flock; may he liberate you from confinement, and place you at his right hand in the inheritance of his elect. We pray that it may be your happy lot to behold your Redeemer face to face; to be forever

in his presence, in the vision of that truth which is the joy of the blessed; and thus placed among those happy spirits, may you be for ever replenished with heavenly sweetness. Amen.

AND now, O God! having recommended to thy mercy the soul of thy departed servant, grant that we may ever remember that we are most certainly to follow him. Give us grace to prepare for our last hour by a good life, that so death, however sudden it may be, may not find us unworthy of admittance into eternal glory. Open likewise the eyes, and soften the hearts of those who have the misfortune of being at variance with thee; inspire them, we humbly beseech thee, with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life, and the certainty of death, they may be sincerely converted, and obtaining pardon for their sins in this life, be happy with thee for ever in the next. Amen.

FUNERAL SERVICE.

After the Mass, the Priest takes off his chasuble and maniple, and the clergy, led by the subdeacon bearing the Cross, proceed to the coffin, the Priest and Deacon closing the procession. The subdeacon stands at the head of the corpse, with an acolyte holding a taper on each side, and the Priest at the foot with acolytes bearing a censer and holy water. Then the priest continues:

ENTER not into judgment with thy servant, O Lord, for in thy sight shall no man be justified, unless through thee remission of all his sins be granted unto him. Let not, therefore, we beseech thee, the sentence of thy judgment weigh upon him, whom the true supplication of Christian faith doth commend unto thee: but by the succor of thy grace, may he merit to escape the judgment of vengeance, who, while he lived, was marked with the seal of the Holy Trinity: who livest and reignest for ever and ever.

R. Amen.

Then, a chorister beginning, the clergy standing round chant the following Response:

DELIVER me, O Lord, from eternal death, in that tremendous day: when the heavens shall be moved, and the earth: when thou shall come to judge the world by fire.

V. I am in fear and trembling, until the trial cometh, and the wrath to come.

R. When the heavens shall be moved, and the earth: when thou shalt come to judge the world by fire.

V. That day, a day of wrath, calamity, and misery; a day great and very bitter.

R. When thou shalt come to judge the world by fire. Eternal rest give unto him, O Lord, and let perpetual light shine upon him.

V. Deliver me, O Lord, from eternal death, in that tremendous day: When the heavens shall be moved, and the earth: When thou shalt come to judge the world by fire.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.
Our Father.

While it is said, the Priest sprinkles the corpse with holy water, and then incenses it.

V. And lead us not into temptation.
R. But deliver us from evil.
V. From the gate of hell.
R. Deliver his soul, O Lord.
V. May he rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O GOD, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N., which thou hast this day commanded to depart out of this world: that thou deliver it not into the hands of the enemy, nor forget it unto the end;

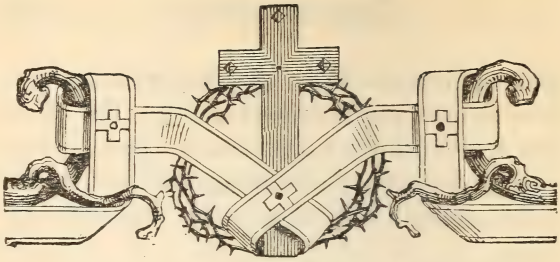
but command it to be received by the holy angels and conducted into Paradise, our true country; that, as it trusted and believed in thee, it may not suffer the pains of hell, but attain unto everlasting joys.

R. Amen.

The body is then borne out, the choir chanting:

IN Paradisum deducant te Angeli, in tuo adventu suscipiant te Martyres, et perducant te in civitatem sanctam Jerusalem. Chorus angelorum te suscipiat, et cum Lazaro quondam paupere æternam habeas requiem.

MAY the angels conduct thee into Paradise; at thy coming may the martyrs receive thee, and lead thee to Jerusalem, the holy city. May the angelic choir receive thee, and with Lazarus, once a beggar, mayst thou have eternal rest.



PRAYERS OF THE CHURCH

FOR THE

FAITHFUL DEPARTED.

A Prayer for a Bishop or Priest Deceased.

O GOD, who among thy apostolic priests hath bestowed on thy servant N. the pontifical (*or* priestly) dignity; grant, we beseech thee, that he may also be joined with them in perpetual society. Through, etc.

For a Father and Mother Deceased.

O GOD, who hast commanded us to honor our father and mother, have

compassion, in thy mercy, on the souls of my father and mother, and forgive them their sins, and grant that we may meet in the joy of eternal bliss.

For a Father Deceased.

O GOD, who hast commanded us to honor our father and mother, have mercy, through thy goodness, on the soul of my father, and forgive him his sins, and grant that I may see him in the joy of eternal bliss. Through, etc.

For a Mother Deceased.

O GOD, who hast commanded us to honor our father and mother, have mercy, through thy goodness, on the soul of my mother, and forgive her her sins, and grant that I may see her in the joy of eternal bliss. Through, etc.

For a Man Deceased.

INCLINE, O Lord, thy ear to our prayers, in which we humbly beseech thy mercy, that thou wouldst place the soul

of thy servant, which thou hast caused to depart from this world, in the region of peace and light; and unite him in the fellowship of thy saints. Through, etc.

For a Woman Deceased.

WE beseech thee, O Lord, for thy goodness, have mercy on the soul of thy servant; and being freed from the corruption of mortality, restore her the portion of everlasting salvation.

On an Anniversary Day.

O LORD, the God of pardon, give to the souls of thy servants, men and women departed, whose anniversary day of departure we commemorate, the seat of refreshment, happiness of rest, and brightness of eternal light.

For Brethren, Relations, and Benefactors.

O GOD, the giver of pardon, and lover of human salvation, we beseech thy clemency to grant that the brethren,

relations, and benefactors of our congregation, who departed this world, may, by the intercession of the blessed Mary, ever Virgin, and of all thy saints, attain to the fellowship of eternal beatitude.

Indulgenced Prayer.

Out of the depths I have cried to thee, O Lord: Lord, hear my voice (*Ps.* 129). (See p. 459).

Eternal rest give them, O Lord.
And let perpetual light shine upon them.
May they rest in peace.
Amen.
V. Lord, hear my prayer,
R. And let my cry come unto thee.

HYMNS.

CHRISTMAS HYMN.

Adeste Fideles.

ADESTE fideles,
Læti triumphantes,
Venite, venite in Bethlehem:
Natum videte
Regem Angelorum:
Venite adoremus,
Venite adoremus.
Venite adoremus Dominum.

Deum de Deo,
Lumen de lumine,

Gestant puellæ viscera:
Deum verum,
Venite, etc.

Cantet nunc Io,
Chorus Angelorum;
Cantet nunc aula cœlestium,
Gloria
In excelsis Deo:
Venite, etc.

Ergo qui natus est
Die hodierna,
Jesu tibi sit gloria:
Patris æterni
Verbum caro factum:
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

CHRISTMAS HYMN.

Adeste Fideles.

WITH hearts truly grateful,
Come, all ye faithful,
To Jesus, to Jesus in Bethlehem.
See Christ your Saviour,

Heaven's greatest favor.
Let's hasten to adore him,
Let's hasten to adore him,
Let's hasten to adore him, our
God and King.

God to God equal,
Light of Light eternal;
Carried in virgin's ever spotless womb;
He all preceded,
Begotten, not created.
Let's hasten, etc.

Angels now praise him,
Loud their voices raising:
The heavenly mansions with joy now ring
To him who's most holy,
Be honor, praise, and glory.
Let's hasten, etc.

To Jesus this day born,
Grateful homage return.
'Tis he, who all heavenly gifts does bring
Word increated,
To our flesh united.
Let's hasten, etc.

We joyfully singing,
Grateful tributes bringing,

Praise him, and bless him in heavenly hymns.
Angels implore him,
Seraphs fall before him,
Then e'er let us adore him our God and king.

HYMN FOR EASTER.

O Filii et Filiæ.

O FILII et filiæ,
Rex cœlestis, Rex gloriæ,
Morte surrexit hodie. Alleluia:
Alleluia, Alleluia, Alleluia.

Et mane prima Sabbati
Ad ostium monumenti,
Accesserunt Discipuli—Alleluia.

Et Maria Magdalene,
Et Jacobe et Salome,
Venerunt corpus ungere—Alleluia.

In albis sedens Angelus
Prædixit mulieribus,
In Galilea est Dominus—Alleluia.

Et Joannes Apostolus
Cucurrit Petro citius,
Monumento venit prius—Alleluia.

Discipulis astantibus,
In medio stetit Christus,
Dicens, Pax vobis omnibus—Alleluia.

Ut intellexit Didymus,
Quia surrexerat Jesus,
Remansit fide dubius—Alleluia.

Vide, Thoma, vide latus,
Vide pedes, vide manus:
Noli esse incredulus—Alleluia.

Quando Thomas vidit Christum,
Pedes, manus, latus suum,
Dixit, Tu es Deus meus—Alleluia.

Beati qui non viderunt,
Et firmiter crediderunt,
Vitam æternam habebunt—Alleluia.

In hoc festo sanctissimo
Sit laus et jubilatio;
Benedicamus Domino—Alleluia.

Ex quibus nos humillimas
Devotas atque debitas
Deo dicamus gratias—Alleluia.

HYMN FOR EASTER.

O filii et filiæ.

YE sons and daughters of the Lord!
The King of glory, King adored,
This day himself from death restored.

All in the early morning gray
Went holy women on their way,
To see the tomb where Jesus lay.

Of spices pure a precious store
In their pure hands those women bore,
To anoint the Sacred Body o'er.

Then straightway one in white they see,
Who saith, "Ye seek the Lord; but he
Is risen, and gone to Galilee."

This told they Peter, told they John;
Who forthwith to the tomb are gone,
But Peter is by John outrun.

That self-same night, while out of fear
The doors were shut, their Lord most dear,
To his apostles did appear.

But Thomas, when of this he heard,
Was doubtful of his brethren's word;
Wherefore again there comes the Lord.

"Thomas, behold my side," saith he;
"My hands, my feet, my body see,
And doubt not, but believe in me."

When Thomas saw that wounded side,
The truth no longer he denied;
"Thou art my Lord and God!" he cried.

Oh, blest are they who have not seen
Their Lord, and yet believe in him!
Eternal life awaiteth them.

Now let us praise the Lord most high,
And strive his name to magnify
On this great day, through earth and sky:

Whose mercy ever runneth o'er;
Whom men and angel hosts adore.
To him be glory evermore.

HYMN FOR WHIT-SUNDAY.

Veni Creator.

VENI Creator Spiritus,
Mentes tuorum visita;
Imple superna gratia,
Quæ tu creasti, pectora.

Qui diceris Paraclitus,
Altissimi donum Dei:
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus;
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius
Pacemque dones protinus,
Ductore sic te prævio
Vitemus omne noxium.

Per te sciamus da Patrem
Noscamus atque Filium:
Te utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula. Amen.

HYMN FOR WHIT-SUNDAY.

Veni Creator.

COME, O Creator, Spirit blessed!
And in our souls take up thy rest,
Come, with thy grace and heavenly aid,
To fill the hearts which thou hast made.

Great Paraclete ! to thee we cry,
O highest gift of God most high !
O fount of life ! O fire of love !
And sweet anointing from above.

Thou in thy seven-fold gifts art known ;
The finger of God's hand we own,
The promise of the Father thou !
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm, and virtue high,
The weakness of our flesh supply.

Far from us drive the foe we dread,
And grant us thy true peace, instead;
So shall we not, with thee for guide,
Turn from the path of life aside.

Oh, may thy grace on us bestow,
The Father and the Son to know,
And thee through endless times confessed,
Of both the eternal Spirit blessed.

All glory while the ages run
Be to the Father, and the Son
Who rose from death ; the same to thee,
O Holy Ghost eternally. Amen.

TE DEUM.

Hymn of Thanksgiving.

THEE, sovereign God, our grateful accents praise;
We own Thee, Lord, and bless Thy wondrous ways.
To Thee, eternal Father, earth's whole frame,
With loudest trumpet sounds immortal fame.
Lord God of Hosts! to Thee the heavenly powers,
With sounding anthems, fill Thy vaulted towers.
The cherubim thrice Holy, Holy, Holy, cry:
Thrice Holy all the seraphim reply,
And thrice returning echoes endless songs supply.
Both Heaven and earth Thy majesty display;
They owe their beauty to Thy glorious ray.
Thy praises fill the loud apostles' choir;
The train of prophets in the song conspire.
Legions of martyrs in the chorus shine,
And vocal blood with vocal music join.
By these Thy Church, inspired with heavenly art,
Around the world maintains a second part,
And tunes her sweetest notes, O God, to Thee,
The Father of unbounded majesty,
The Son, adored co-partner of Thy seat,
And equal everlasting Paraclete.
Thou King of Glory, Christ, of the Most High
Thou co-eternal filial Deity;

Thou, who, to save the world's impending doom,
Vouchsafedst to dwell within a Virgin's womb,
Old tyrant Death disarmed; before Thee flew
The bolts of Heaven, and back the foldings drew,
To give access, and make the faithful way:
From God's right hand Thy filial beams display.
Thou art to judge the living and the dead;
Then spare those souls for whom Thy veins have bled,
Oh, take us up among the blest above,
To share with them Thy everlasting love.
Preserve, O Lord, Thy people, and enhance
Thy blessing on Thine own inheritance.
For ever raise their hearts and rule their ways;
Each day we bless Thee, and proclaim Thy praise.
No age shall fail to celebrate Thy name,
Nor hour neglect Thy everlasting fame.
Preserve our souls, O Lord! this day from ill;
Have mercy on us, Lord! have mercy still,
As we have hoped, do Thou reward our pain;
We've hoped in Thee, let not our hope be vain.

A HYMN TO OUR SAVIOUR JESUS.

JESUS, the only thought of thee,
With sweetness fills my breast;
But sweeter far it is to see,
And on thy beauty feast.

No sound, no harmony so gay,
  Can art or music frame;
No thoughts can reach, no words can say,
  The sweets of thy bless'd name.

Jesus, our hope when we repent,
  Sweet source of all our grace;
Sole comfort in our banishment:
  Oh, what when face to face?

Jesus, that name inspires my mind
  With springs of life and light;
More than I ask in thee I find,
  And languish with delight.

No art or eloquence of man
  Can tell the joys of love;
Only the saints can understand
  What they in Jesus prove.

Thee, then, I'll seek, retired, apart,
  From world and business free;
When these shall knock, I'll shut my heart,
  And keep it all for thee.

Before the morning light I'll come,
  With Magdalen, to find,
In sighs and tears, my Jesus' tomb,
  And there refresh my mind.

My tears upon his grave shall flow,
My sighs the garden fill;
Then at his feet myself I'll throw,
And there I'll seek his will.

Jesus, in thy blessed steps I'll tread,
And walk in all thy ways;
I'll never cease to weep and plead,
Till I'm restored to grace.

O King of love, thy blessed fire
Does such sweet flames excite,
That first it raises the desire,
Then fills it with delight.

Thy lovely presence shines so clear
Through every sense and way,
That souls which once have seen thee near,
See all things else decay.

Come, then, dear Lord, possess my heart,
Chase thence the shades of night;
Come, pierce it with thy flaming dart,
And ever-shining light.

Then, I'll for ever Jesus sing,
And with the saints rejoice;
And both my heart and tongue shall bring
Their tribute to my dearest King,
In never-ending joys. Amen.

AVE MARIS STELLA.

BRIGHT Mother of our Maker, hail!
Thou Virgin ever blest,
The ocean's star by which we sail
And gain the port of rest.

While we this Ave thus to thee
From Gabriel's mouth rehearse;
Prevail that peace our lot may be,
And Eva's name reverse.

Release our long entangled mind,
From all the snares of ill,
With heavenly light instruct the blind
And all our vows fulfil.

Exert for us a mother's care,
And us thy children own;
Prevail with him to hear our prayer
Who chose to be thy Son.

O spotless maid! whose virtues shine
With brightest purity;
Each action of our lives refine,
And make us pure like thee.

Preserve our lives unstain'd from ill,
In this infectious way;
That Heaven alone our souls may fill
With joys that ne'er decay.

To God the Father endless praise;
To God the Son the same;
And Holy Ghost, whose equal rays
One equal glory claim. Amen.

PRAYERS

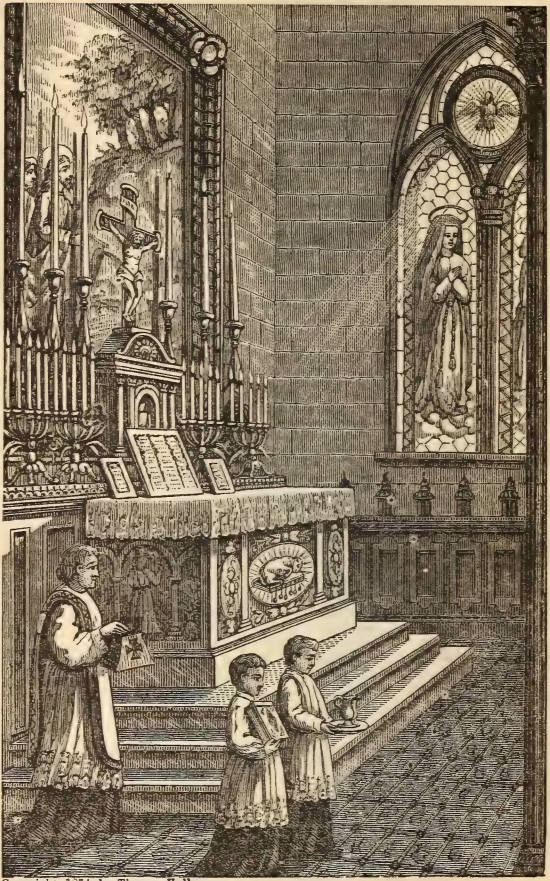
AT

MASS,

IN UNION

WITH

THE PASSION.



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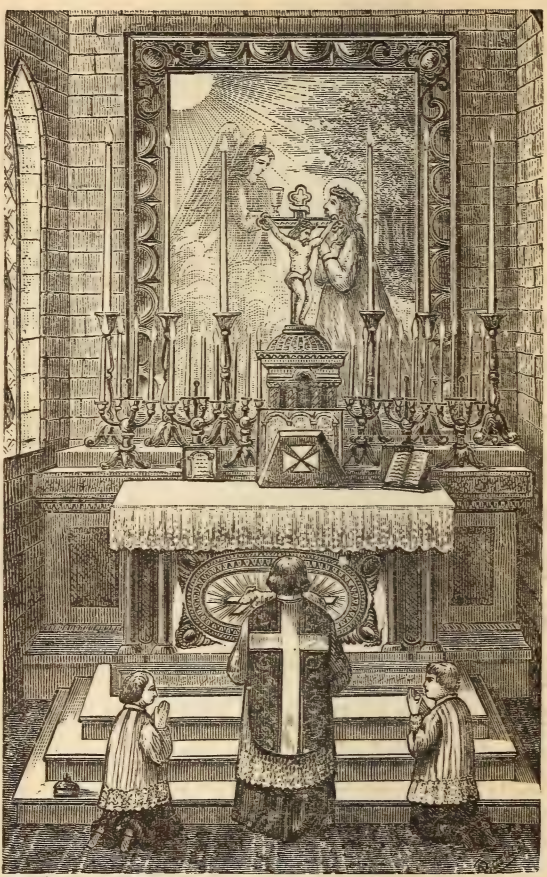
THE PRIEST GOES TO THE ALTAR.

JESUS ENTERS THE GARDEN.

The Priest goes to the Altar.

The Prayer.

LORD Jesus Christ, Son of the living God, who, when thy passion drew near, wouldst for me, wretched sinner, fear and grow sad ; grant that I may ever direct all my sorrows unto thee, that art the God of my heart ; and thou, O Lord, in union of passion and sorrow, condescend to assist me to bear them with patience, that, by the merits of thy sufferings, they may be saving to me. Amen.



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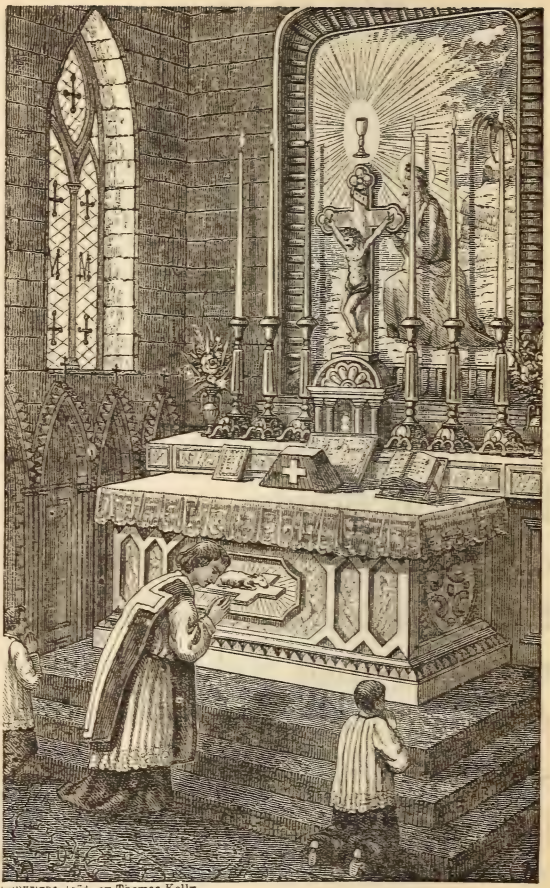
THE PRIEST BEGINS MASS.

JESUS PRAYS IN THE GARDEN.

The Priest begins Mass.

The Prayer.

LORD Jesus Christ, Son of the living God, who, being in prayer, wouldst be comforted by an angel ; grant me, by the virtue of thy prayer, that when I pray, thy holy angel may assist and comfort me. Amen.



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AT THE CONFITEOR.

JESUS FALLS ON HIS FACE TO THE EARTH.

At the Confiteor.

The Prayer.

LORD Jesus Christ, who, praying in the garden, unto thy heavenly Father, being in agony, didst miraculously sweat blood from all thy members; grant that, by remembrance of thy bitter passion, I may shed tears of sincere repentance, now in thy presence. Amen.

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THE PRIEST KISSES THE ALTAR.

JESUS IS BETRAYED WITH A KISS.

The Priest Kisses the Altar.

The Prayer.

LORD Jesus Christ, who sufferedst Judas to betray thee with a kiss; grant that I may never betray thee in my neighbor or myself; nor ever return evil to my enemies, but the good offices of charity. Amen.

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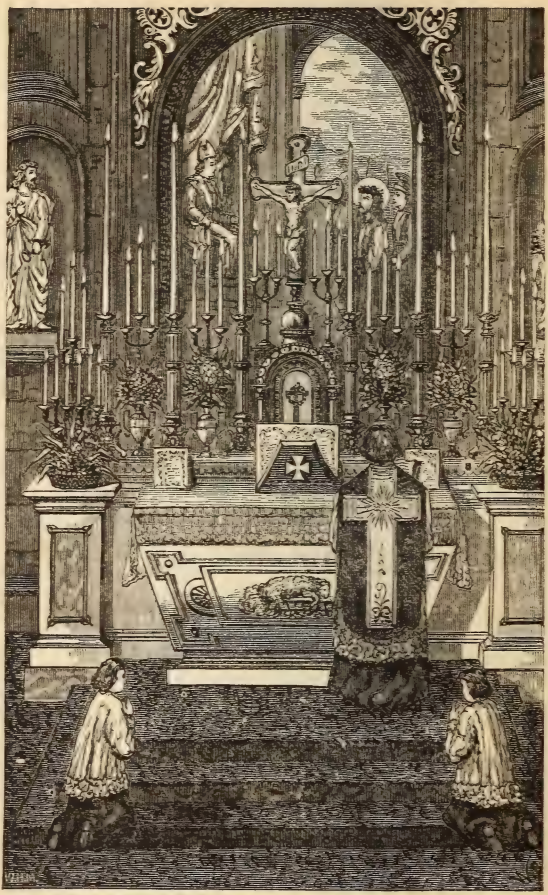
THE PRIEST GOES TO THE EPISTLE SIDE OF THE ALTAR.

JESUS IS LED CAPTIVE.

The Priest goes to the Corner of the Epistle.

The Prayer.

LORD Jesus Christ, who wouldst be bound by the hands of wicked men; loosen, I beseech thee, the chains of my sins; and so tie me with the bands of charity, and the cords of thy commandments, that I may neither in thought, word, nor deed, offend thee hereafter. Amen.



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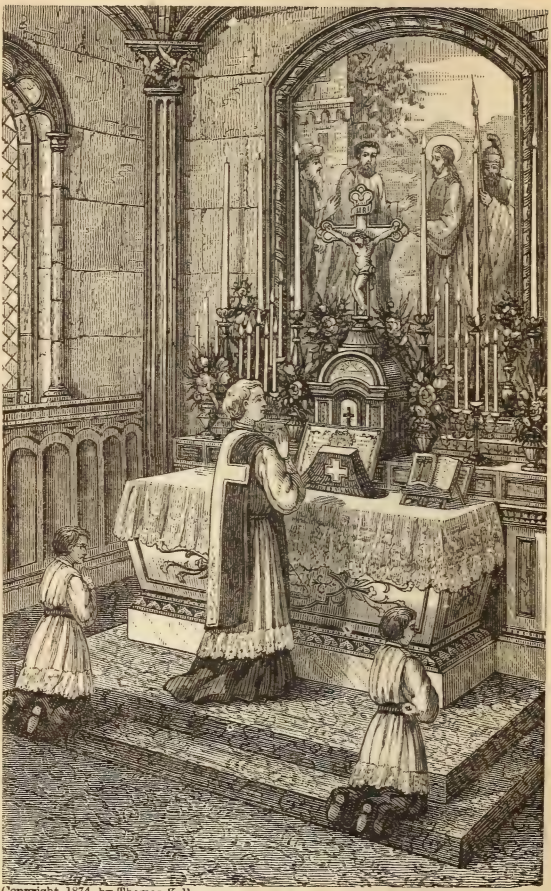
AT THE INTROIT.

JESUS IS STRUCK IN THE FACE.

At the Introit.

The Prayer.

LORD Jesus Christ, who wouldst be brought bound to Annas, as a malefactor, by an armed band of wicked persons; give me grace, that by no malignant spirit, or bad men, I be ever drawn to sin, but by thy good Spirit led to the fulfilling of thy divine will. Amen.



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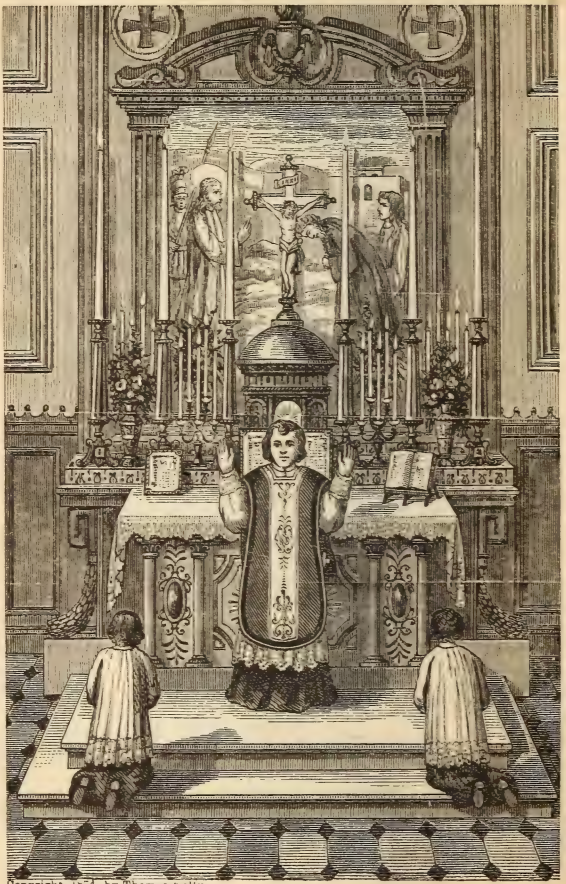
AT THE KYRIE ELEISON.

JESUS IS DENIED BY PETER.

At the Kyrie Eleison.

The Prayer.

LORD Jesus Christ, who sufferedst thyself to be thrice denied by the prince of thy apostles, in the house of Caiphas; preserve me, I beseech thee, from ill company, that I may suffer all worldly losses, and even death itself, rather than deny thee once. Amen.



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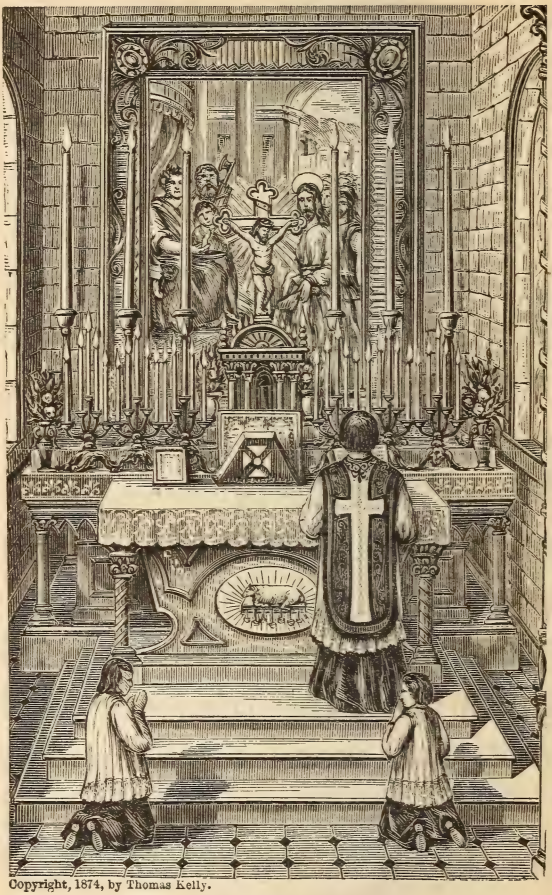
AT THE DOMINUS VOBISCUM.

WITH A LOOK OF JESUS, PETER IS CONVERTED.

At the Dominus Vobiscum.

The Prayer.

LORD Jesus Christ, who mercifully looking back on Peter caused him bitterly to weep for his offences; look on me, I beseech thee, with the eye of thy mercy, that I may with tears fully bewail my sins in thy presence, and neither in word nor deed ever offend thee, my Lord and my God. Amen.



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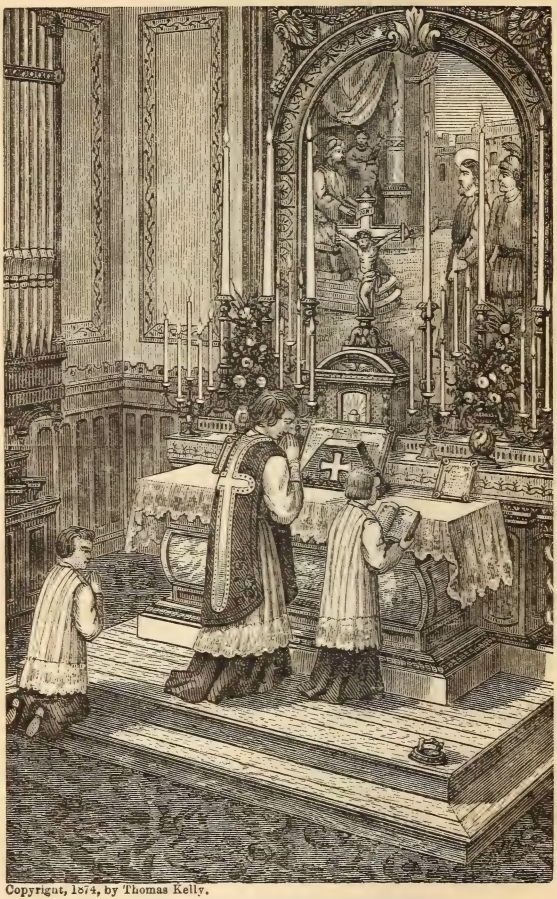
AT THE EPISTLE.

JESUS LED TO PILATE.

At the Epistle.

The Prayer.

LORD Jesus Christ, who wouldst be brought to Pilate, and before him falsely accused; teach me to avoid the fallacies of the wicked, and profess thy faith truly by good works. Amen.



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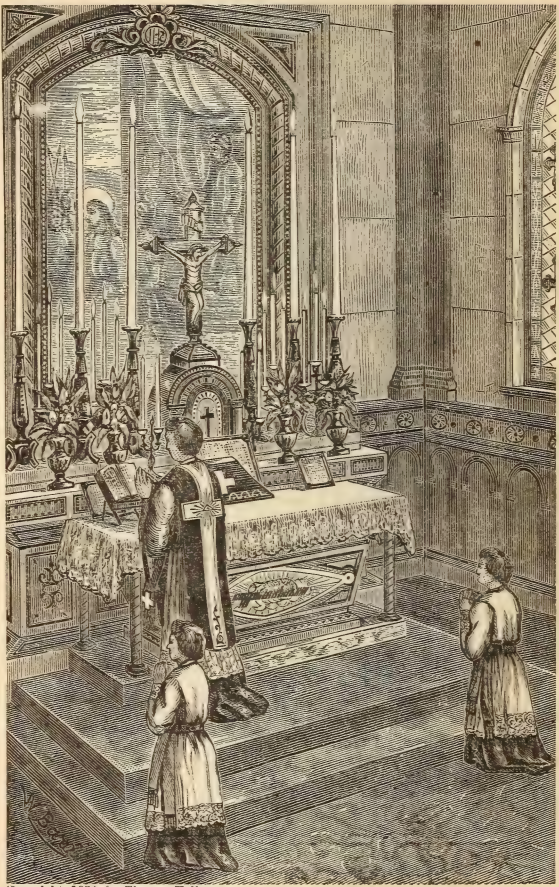
AT THE MUNDA COR MEUM.

JESUS IS BROUGHT TO HEROD.

At Munda Cor Meum.

The Prayer.

LORD Jesus Christ, who, before Herod, didst for my sake suffer the same allegations of crime against thee, without returning the least word to justify thyself; grant that I may patiently bear the injuries of the wicked, and learn from thee, O my divine Master, to be meek and humble of heart. Amen.



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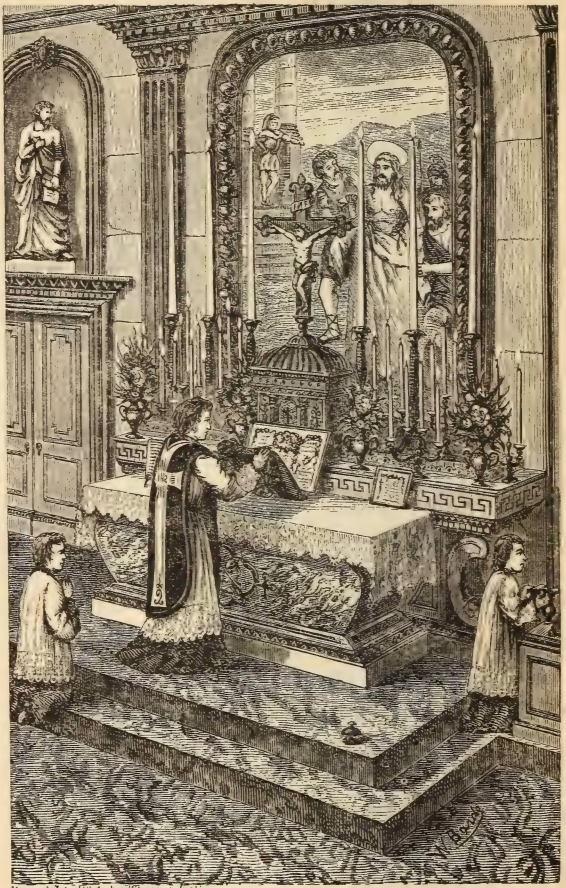
AT THE GOSPEL.

JESUS IS SCOFFED AND SENT BACK TO PILATE.

At the Gospel.

The Prayer.

LORD Jesus Christ, who wouldst be again sent back by Herod to Pilate, and by that means caused a reconciliation between them; grant me not to fear the designs of my enemies, but to profit in being persecuted by them, and follow thy example. Amen.



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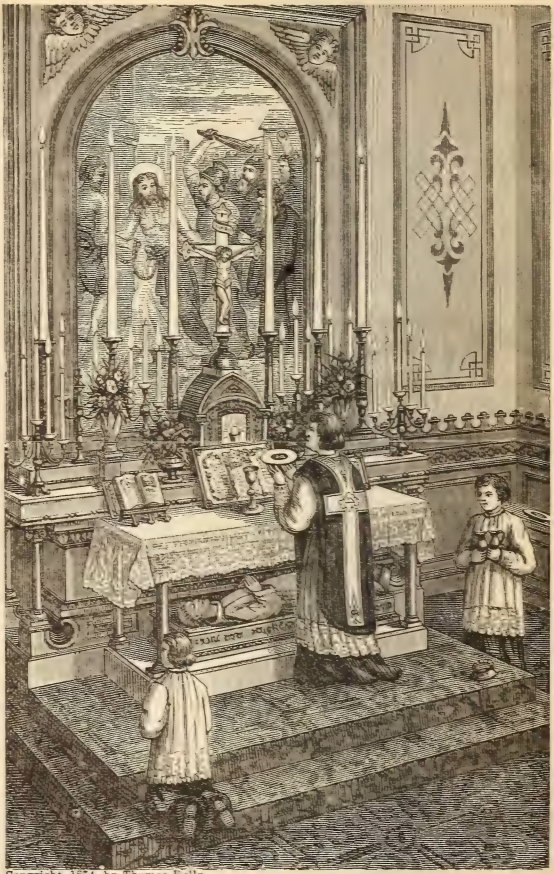
AT THE UNVEILING OF THE CHALICE.

JESUS IS SPOILED OF HIS GARMENTS.

At the Unveiling of the Chalice.

The Prayer.

LORD Jesus Christ, who wouldst be despoiled of thy garments, and stripped naked, and scourged, for my sake; grant me, by a naked confession of my sins, to put off the old man with all his acts, and never to appear naked of virtue in thy sight. Amen.



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AT THE OFFERTORY.

JESUS IS SCOURGED.

At the Offertory.

The Prayer.

LORD Jesus Christ, who for me wouldst be bound unto a pillar, and there cruelly whipped; give me grace willingly to bear the rods of thy paternal correction, and never more to scourge thee by my transgressions. Amen.

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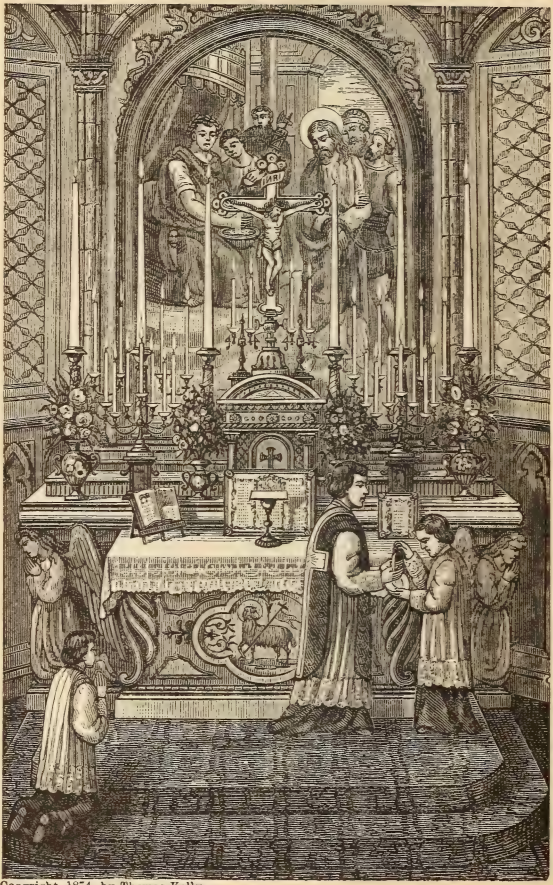
AT THE COVERING OF THE CHALICE.

JESUS IS CROWNED WITH THORNS.

At the Covering of the Chalice.

The Prayer.

LORD Jesus Christ, who for my sake wouldst be so cruelly crowned with thorns, pierce me so thoroughly with the thorns of penance, that I may have a right to be crowned by thee in Heaven. Amen.



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THE PRIEST WASHES HIS FINGERS.

PILATE WASHETH HIS HANDS.

The Priest Washeth his Fingers.

The Prayer.

LORD Jesus Christ, Son of the living God, who, though pronounced innocent by the President Pilate, didst hear, without opening thy divine lips, the outcries of the Jews to crucify thee; grant that I may live innocently, and that the malice of others may not trouble me. Amen.

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AT THE ORATE FRATRES.

PILATE SAYS TO THE JEWS, BEHOLD THE MAN.

At the Orate Fratres.

The Prayer

LORD Jesus Christ, who for me wouldst be shown unto the Jews with the ensigns of their mockery on thee ; give me grace to fly the ostentation of vain-glory, and to bear mockery and contempt for thy sake. Amen.

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AT THE PREFACE.

JESUS IS CONDEMNED TO DIE.

At the Preface.

The Prayer.

LORD Jesus Christ, who didst, for my sake, vouchsafe to receive the sentence of death, even the death of the cross; make me, for thy love, not to fear the sentence of the most cruel death that the perverted judgments of men can pronounce against me, nor ever perversely to judge others. Amen.

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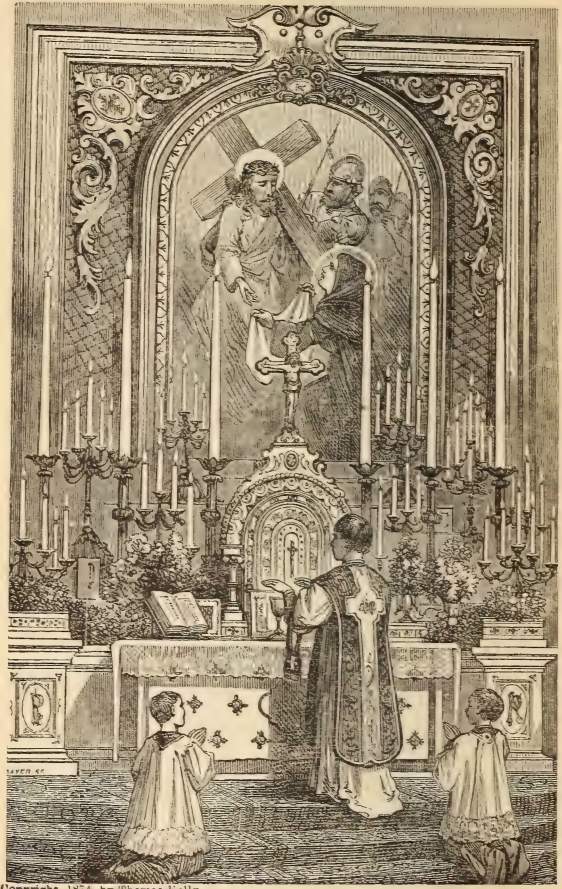
AT THE MEMENTO FOR THE LIVING.

JESUS BEARS HIS CROSS.

At the Memento for the Living.

The Prayer.

LORD Jesus Christ, who for me didst bear on thy own shoulders thy Cross; make me ardently to embrace the cross of mortification, and, for the love of thee, to bear it daily after thee. Amen.



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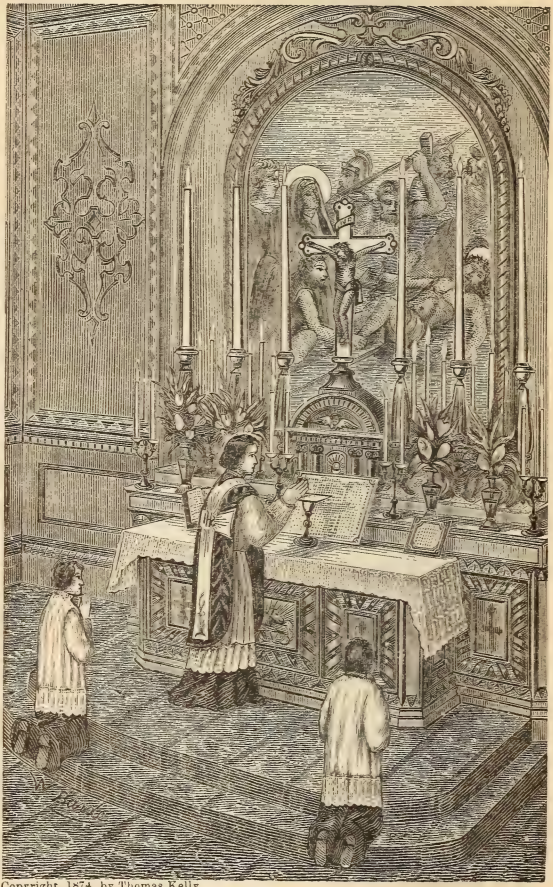
THE PRIEST HOLDS HIS HANDS OVER THE CHALICE.

VERONICA OFFERS JESUS A TOWEL.

The Priest holds his Hands over the Chalice.

The Prayer.

LORD Jesus Christ, who, in that miserable journey wherein thou traveledst to thy torture, didst so lovingly admonish the women that wept over thee, to mourn for themselves; give me grace to shed tears of repentance, that with them I may wash off my sins, and become acceptable to thee. Amen.



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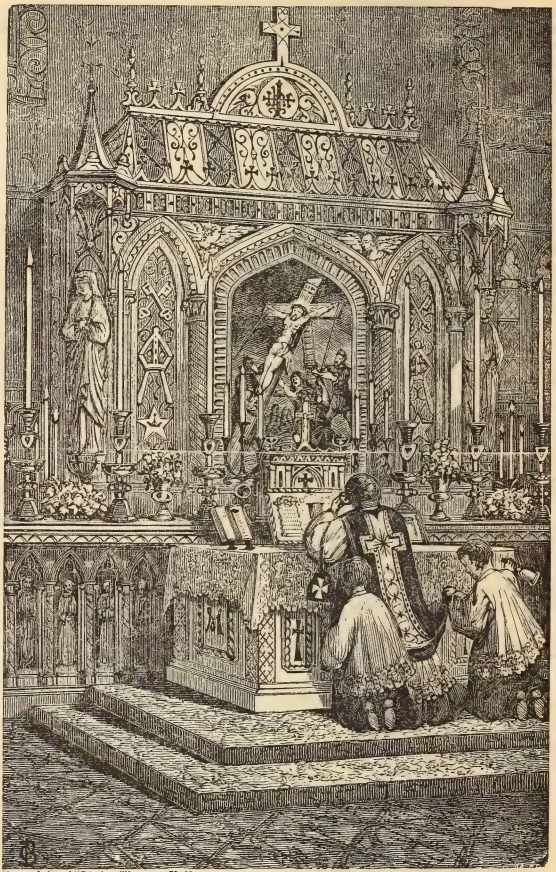
THE PRIEST SIGNS THE OBLATION.

JESUS IS NAILED ON THE CROSS.

The Priest Signs the Oblation.

The Prayer.

LORD Jesus Christ, who wouldst for my sake be nailed on the Cross, and to the same didst fasten the handwriting of sin and death that was against me; transfix, I beseech thee, my body with thy holy fear, that, firmly adhering to thy precepts, I may forever be fastened with thee to thy Cross. Amen.



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THE ELEVATION OF THE HOST.

THE CROSS IS RAISED UP.

The Elevation of the Host.

The Prayer.

LORD Jesus Christ, who wouldst be raised on the Cross, and in that manner exalted from the earth, for my sake; raise me, I beseech thee, from all earthly affections, that my soul may always live in heaven. Amen.

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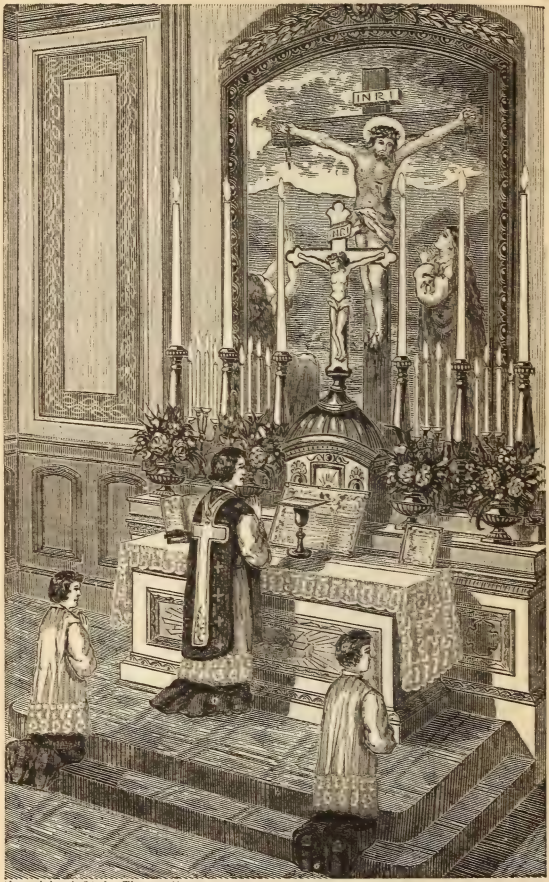
AT THE ELEVATION OF THE CHALICE.

JESUS' BLOOD FLOWS FROM HIS WOUNDS.

At the Elevation of the Chalice.

The Prayer.

LORD Jesus Christ, who, from thy saving wounds, madest the fountain of thy grace flow to us; grant that as often as lewd desires or sinister affections impugn me, I may presently recur to thy wounds, and from them draw my remedy. Amen.



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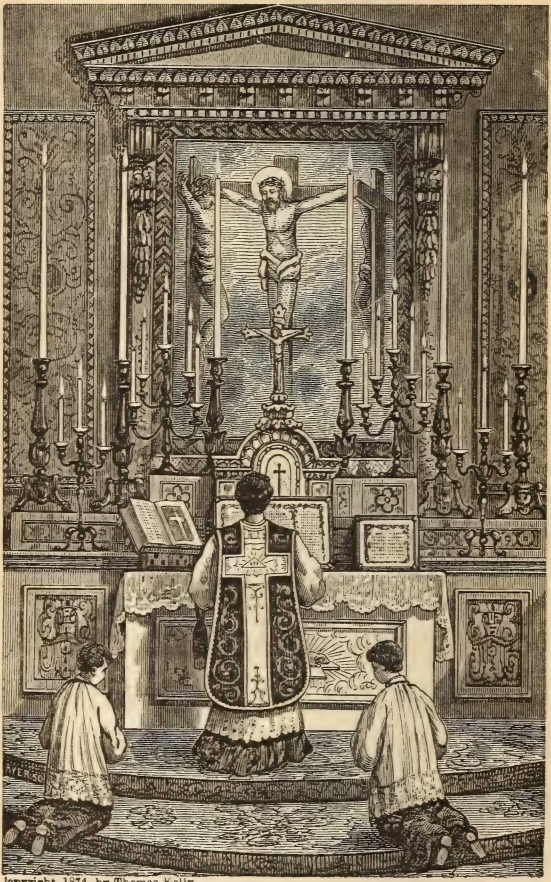
AT THE MEMENTO FOR THE DEAD.

JESUS PRAYS FOR THE WORLD.

At the Memento for the Dead.

The Prayer.

LORD Jesus Christ, who, hanging on the Cross, didst implore thy Father for all mankind, even thy crucifiers; give me, I beseech thee, the grace of humility and patience, that, according to thy word and example, I may love my enemies, and do good to those that hate me. Amen.



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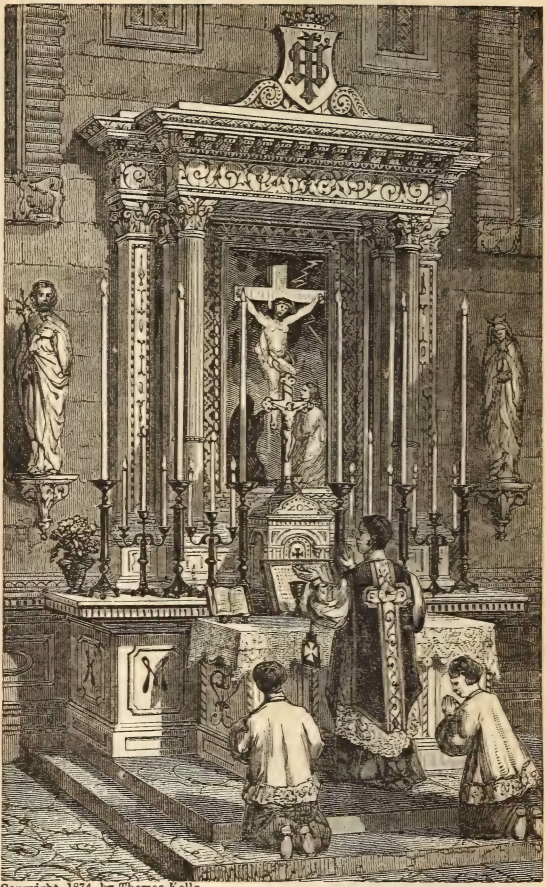
AT THE NOBIS QUOQUE PECCATORIBUS.

THE CONVERSION OF THE THIEF.

At Nobis Quoque Peccatoribus.

The Prayer.

LORD Jesus Christ, who didst so mercifully promise Heaven to the thief that humbly acknowledged his injustice; behold me, I beseech thee, with the same eyes of mercy, that, now confessing my crimes, I may obtain pardon, and in the end of my life be strengthened with hope to be with thee in Heaven. Amen.



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AT THE PATER NOSTER.

THE SEVEN WORDS OF JESUS ON THE CROSS.

At the Pater Noster.

The Prayer.

LORD Jesus Christ, who (among the other words spoken by thee on the Cross) wouldst recommend thy mother to thy beloved disciple, and him again to her; I commend unto thee myself and all I have, with a firm faith and confidence in thy protection; beseeching thee, by their intercessions, to preserve me amidst the troubles and dangers of this life. Amen.

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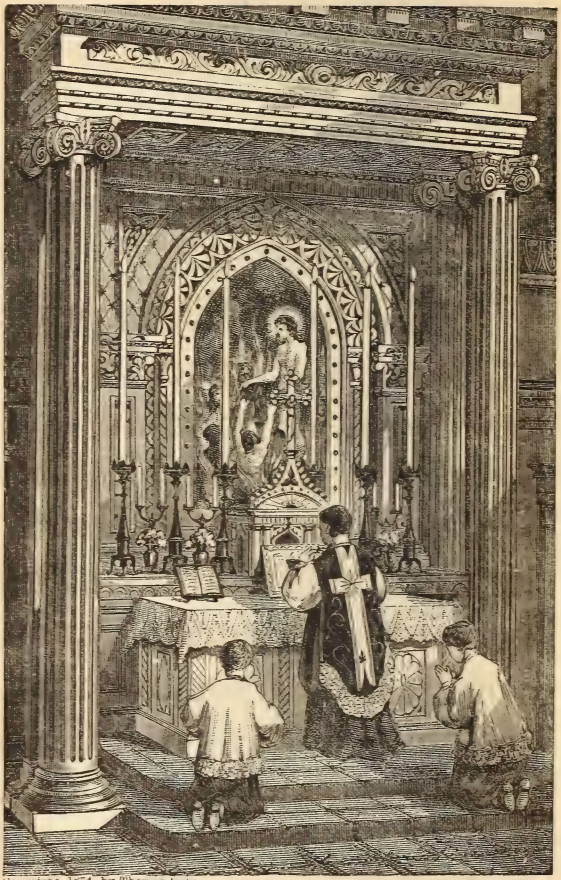
AT THE BREAKING OF THE HOST.

JESUS DIES ON THE CROSS.

At the Breaking of the Host.

The Prayer.

LORD Jesus Christ, who, for my sake dying on the Cross, didst commend thy soul unto thy Father; grant that in this life I may spiritually die with thee, and in the hour of my death commend my soul unto thee, who livest and reignest God, world without end. Amen.



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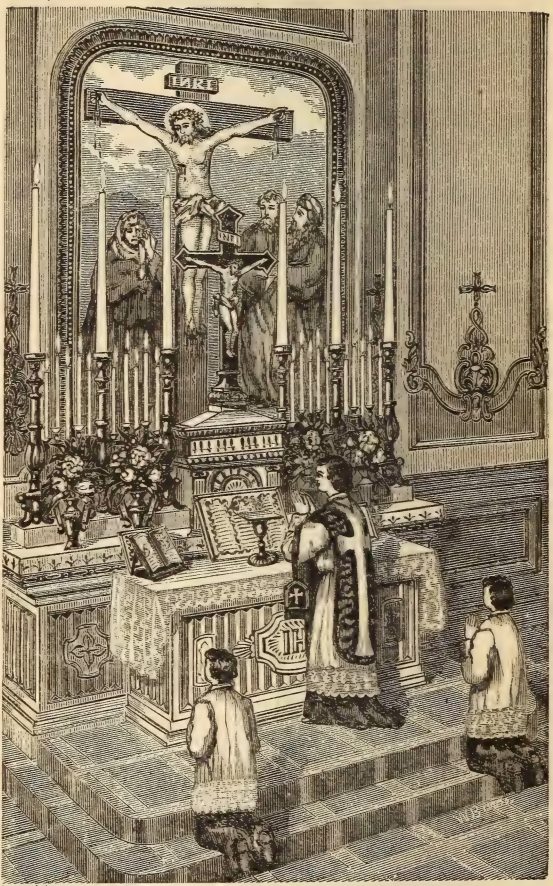
THE PRIEST PUTS PART OF THE HOST INTO THE CHALICE.

THE SOUL OF JESUS DESCENDS INTO HELL.

The Priest puts part of the Host into the Chalice.

The Prayer.

LORD Jesus Christ, who, after thy glorious victory over the power of the Devil, didst descend into Limbo, and tookest thence the souls of the Fathers, till then detained there; extend, I beseech thee, the virtue of thy most precious blood and passion to the faithful in Purgatory, that they may come to thy eternal joys. Amen.



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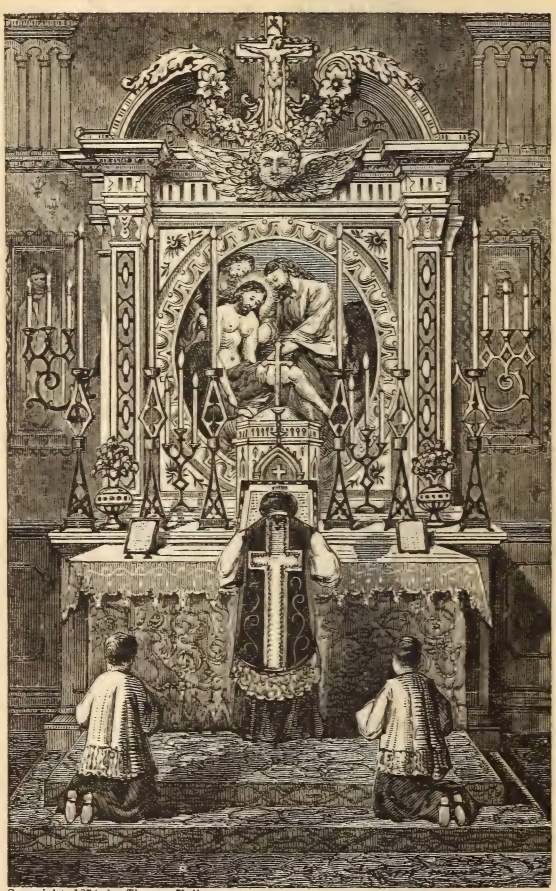
AT THE AGNUS DEI.

THE CONVERSION OF MANY AT THE CROSS.

At the Agnus Dei.

The Prayer.

LORD Jesus Christ, at whose patience in torments, and blessed death, many, beating their breasts, lamented their offences; by thy bitter passion and death, give me grace with my whole heart to grieve for my sins, and never offend thee more. Amen.



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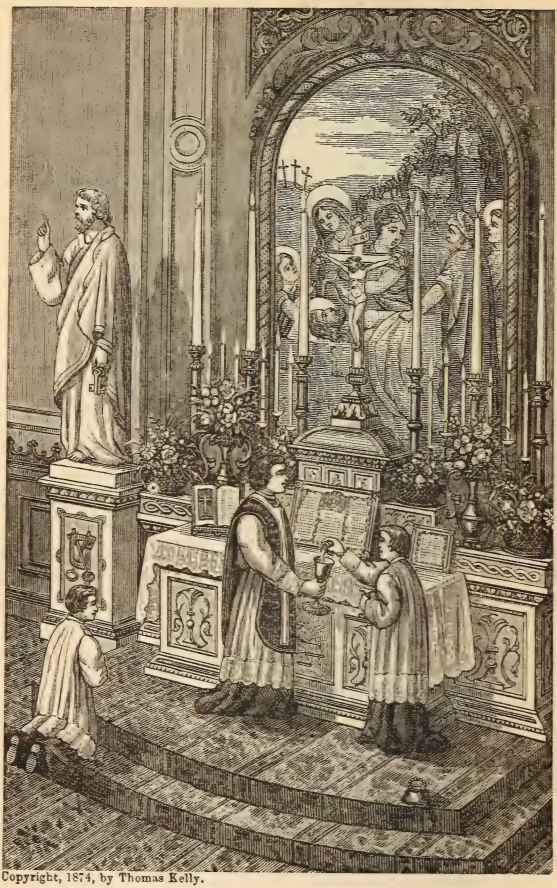
AT THE COMMUNION.

JESUS IS BURIED.

At the Communion.

The Prayer.

LORD Jesus Christ, who wouldst for my sake be buried in a new monument; give me, O Lord my God, a new heart, that, dying in thee, I may happily participate in the glory of thy resurrection. Amen.



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AT THE ABLUTION.

JESUS IS ANOINTED.

At the Ablution.

The Prayer.

LORD Jesus Christ, who for me, miserable sinner, now dead, wouldst by Joseph and Nicodemus be embalmed with spices, and wrapped in white linen; grant me worthily to receive from thy holy altar thy true and living Body in the Eucharist, and forever conserve it in a clean heart and body. Amen.

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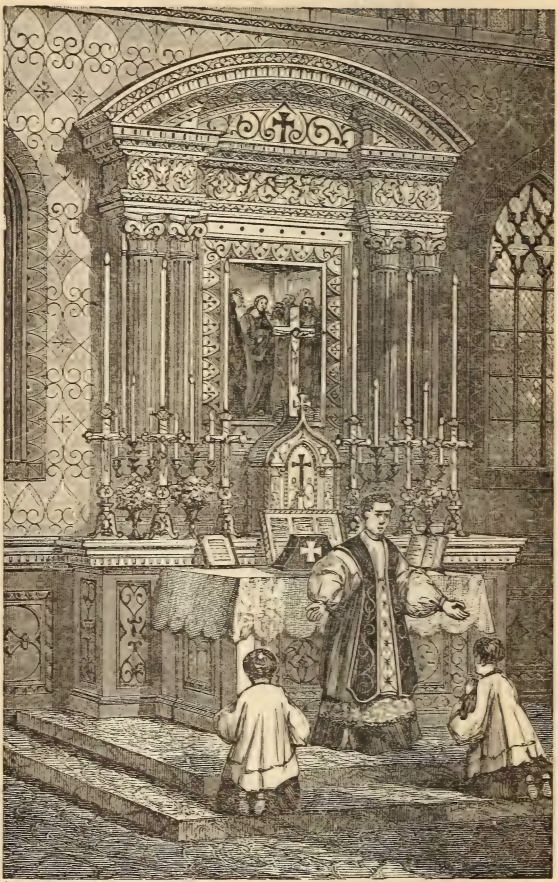
AFTER COMMUNION.

JESUS' RESURRECTION.

After Communion.

The Prayer.

LORD Jesus Christ, who didst, through thy shut and sealed sepulchre, rise triumphant from the dead; grant me grace to rise from the bondage of sin, to walk in newness of life, that when thou, who art my Judge, shalt appear, I may also appear with thee in glory. Amen.



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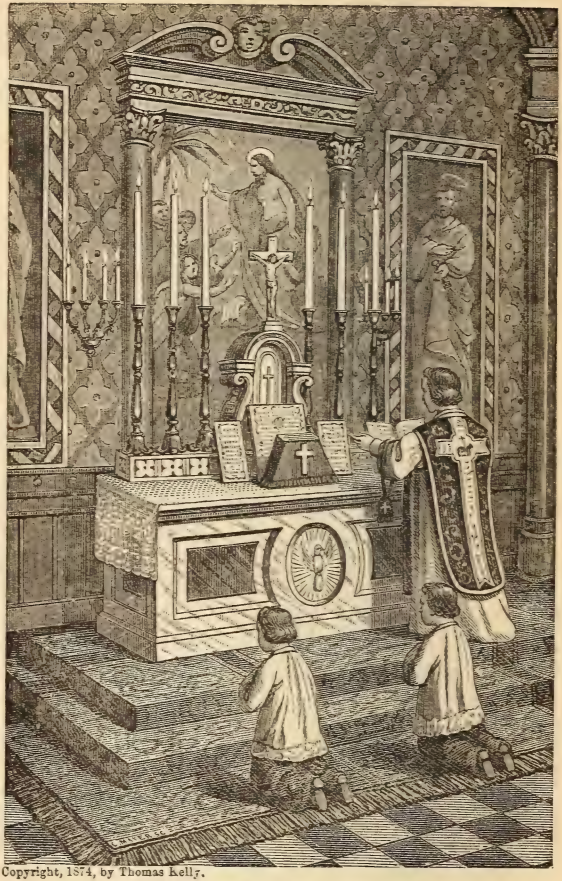
AT THE DOMINUS VOBISCUM.

JESUS APPEARS TO HIS DISCIPLES.

At the Dominus Vobiscum.

The Prayer.

LORD Jesus Christ, who, after thy resurrection, didst manifest thyself to thy beloved mother and disciples, to their great joy and consolation; mercifully grant me the grace, that, after this mortal life, I may with them rejoice in thy heavenly kingdom, enjoying thy presence forever. Amen.



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AT THE LAST COLLECT.

JESUS CONVERSES FORTY DAYS WITH HIS DISCIPLES.

At the Last Collect.

The Prayer.

LORD Jesus Christ, who didst vouchsafe, after thy resurrection, to converse forty days with thy disciples, and instruct them in all the mysteries of faith ; teach me, I beseech thee, to live according to thy doctrine, and never to swerve in the least from thy will. Amen.

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AT THE LAST DOMINUS VOBISCUM.

JESUS ASCENDS INTO HEAVEN.

At the Last Dominus Vobiscum.

The Prayer.

LORD Jesus Christ, who, after the term of forty days, didst ascend glorious into Heaven, in the sight of thy disciples; grant that my heart may, for thy love, loathe all earthly things; attend only unto eternal; and pant, hunger, and thirst after thee. Amen.

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AT THE GOSPEL OF ST. JOHN.

THE SENDING OF THE HOLY GHOST.

At the Gospel of St. John.

The Prayer.

LORD Jesus Christ, who didst send the Holy Ghost upon thy disciples, when they did continue praying; cleanse, I beseech thee, my heart from all sin, that the same Holy Ghost may always dwell in it by his manifold gifts, and my soul be everlastingly comforted. Amen.

FIFTEEN MEDITATIONS

ON THE PASSION OF

OUR SAVIOUR JESUS CHRIST.

O GOOD and gracious Jesus! who being most high in the glory of thy Father, and equal to his divine essence, didst vouchsafe of thy infinite charity to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and to fly into Egypt; afterwards to be baptized, to be tempted, to fast, to watch, to teach the ignorant, and to heal the diseased; in thy whole life to suffer continual

afflictions and persecutions; and at length voluntarily to suffer death upon the cross, —and all this for me, and such wretched creatures as myself.

O GOOD and gracious Jesus! who, having eaten the paschal lamb with thy dearly beloved disciples, didst arise from supper, gird thyself with a towel, pour water into a basin, and on bended knees didst humbly wash the feet of thy disciples, and wipe them with thy own hands.

O GOOD and gracious Jesus! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred Body to be our meat, and thy most precious Blood to be our drink: no wit can reach, nor understanding penetrate the bottomless depth of this thy charity.

O GOOD and gracious Lord! who entering into the garden of Olives, began to fear and to be heavy; where-

upon thou saidst to thy disciples, My soul is sorrowful even unto death, and then leaving them, kneeledst upon the ground, and falling flat on thy face, prayedst to thy Father, If it be possible, let this chalice pass from me. And yet, with perfect submission, wholly resignedst thyself to him, saying, Father, not my will but thine be done; and at length, through most painful agony, thy afflicted and fainting body sweated drops of blood.

O GOOD and gracious Jesus! who, inflamed with an ineffable desire to redeem me, didst go to meet thine enemies, and sufferedst Judas the traitor to kiss thee, and thyself to be taken and bound with cords, and as a malefactor disgracefully led by the basest of the people to Annas, where with admirable meekness thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

O GOOD and gracious Jesus! who wast led fast bound, like a notorious

malefactor, from Annas, to the house of Caiphas, the High Priest, where the Jews most unjustly accused thee, and with barbarous insolence spat upon thy meek and amiable face, buffeting thy cheeks and blindfolding thine eyes, scornfully mocking, and maliciously affronting thee with injuries all that night.

O GOOD and gracious Jesus! who in the morning wast brought to the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stoodst before him in the judgment-hall; and when thou wast most falsely calumniated by the Jews, and many insults and provocations given thee, thou meekly heldst thy peace, and patiently sufferedst their unjust proceedings.

O GOOD and gracious Jesus, who wast sent from Pilate to Herod; he out of vain curiosity coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing their perverseness against thee; but to all these thy

meekness replied not a word: wherefore Herod and all his court despised thee, and putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience to the will of thine enemies! thou wentst forth and returnedst again, and wast led up and down from place to place without gainsaying, but suffering them to do whatever they would.

O GOOD and gracious Jesus! who in the judgment-hall wast stripped naked, and without any compassion, most cruelly scourged. There was thy blessed virginal and tender flesh cut with whips and torn with stripes, altogether mangled and deformed, and made black and blue with wounds; so that the streams of thy most precious blood ran down on every side upon the earth.

O GOOD and gracious Jesus! after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they cloth-

ed thee with an old purple garment, and plaiting a crown of thorns, pressed it on thy holy head, till the sharp points pierced thy temples, and thy most precious blood ran down and covered thy face and neck; they gave thee in derision a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying, Hail, King of the Jews! then took they the reed out of thy hand, and with it struck thy sacred head, and again spat upon thy sacred face.

O GOOD and gracious Jesus! who wast brought forth from Pilate to the Jews to be gazed on, wearing the crown of thorns and purple garment, Pilate showing thee to the people, and saying, Behold the man! but they cried out, with a loud voice and insatiable malice, Crucify him, crucify him!

O GOOD and gracious Jesus! thou wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying thy heavy

cross upon thy sore and bloody shoulders; thus didst thou humbly bear thine own cross, whose weight pained thee excessively, and coming to the place all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh, which was the only relief there given thee.

O GOOD and gracious Jesus! being come to Mount Calvary, thou wast again stripped naked, when thy wounds were renewed by the violent pulling off of thy clothes. What bitter pains didst thou suffer, when thou wast fastened to the cross with rough nails, and the joints of thy limbs stretched as on a rack! O with what love and sweetness of charity didst thou suffer thy hands and feet to be bored through, whence, as from a fountain, thy precious blood gushed out.

O GOOD and gracious Jesus! who, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long a continuance of thy tortures, prayedst to thy Father to forgive

them, and even when their fury was at the highest, didst exercise the greatest bounty, promising Paradise to the repenting thief, and bequeathing thy dearly-beloved Mother (who pierced with sorrow stood by the cross) to thy beloved disciple John, and in him to us all, to be our mother; and after thou hadst suffered for three long hours intolerable pains and extreme thirst, they gave thee vinegar to drink, which when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

O GOOD and gracious Jesus! O Good Shepherd! thus thou bestowedst thy life for thy sheep, and even after death still thou wouldst suffer for us, the sacred side of thy dead body being opened with a spear, out of which flowed water and blood. Thus at last ended all thy sufferings; and thy enemies having slaked their thirst for thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, re-

posed it on the knees of thy blessed Mother, and after all imaginable expressions of piety, reverence, and love, wrapped it up in linen, and laid it in a sepulchre.

The Prayer.

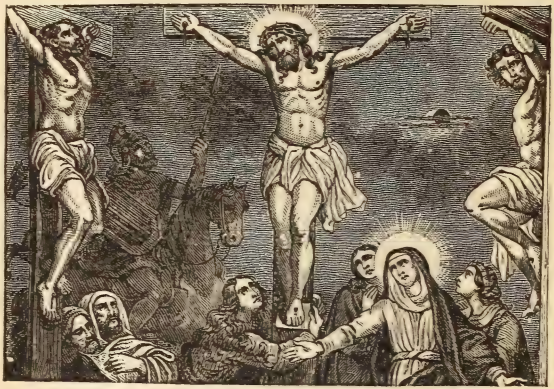
O MILD and innocent Lamb of God, thus heartily thou didst love me, these things thou didst for me, these pains most patiently and lovingly thou sufferedst for me. What shall I render unto thee? I adore and glorify thee, I praise thee and give thee thanks, with all the powers of my soul. Jesus, Son of the living God, King of kings, and Lord of lords. Hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

O blessed Saviour, have mercy on me, for thy goodness' sake; forgive me all my sins, destroy and mortify in me whatever displeaseth thee. Make me one according to thy heart, and grant that to the utmost of my power I may most diligently imi-

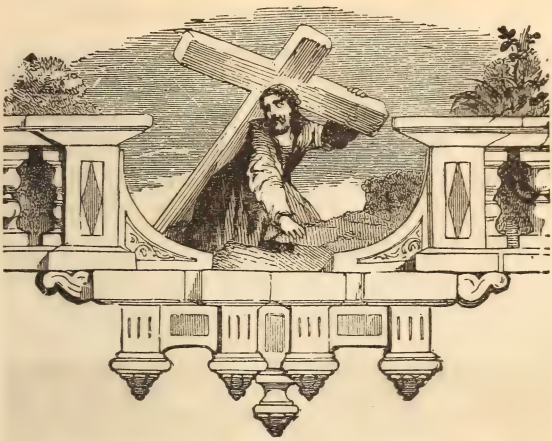
tate thy holy life. O blessed Father of heaven! behold I offer the most holy incarnation, life, and passion of thy dearly-beloved Son Jesus Christ, in full satisfaction for all my sins, and perfect amendment of my life. Grant, most merciful Father, for the merits of thy only-begotten Son, to the living, mercy and grace, and to the souls departed, rest and life everlasting. Amen.

LOOSEN, O Lord, we pray thee, in thy pity, the bonds of our sins, and by the intercession of the blessed Mary, ever Virgin Mother of God, the blessed Apostles Peter and Paul, and all saints, keep us thy servants and our abodes in all holiness; cleanse us, our relations, kinsfolk, and acquaintances, from all stain of sin; adorn us with all virtue; grant to us peace and health; drive far off all our enemies visible and invisible; bridle our appetites; grant us healthful seasons; show forth thy love towards our friends and our enemies; guard thy holy city; preserve our Sove-

reign Pontiff Pius IX., and defend all our prelates, princes, and all thy Christian people, from all adversity. Let thy blessing be ever upon us, and grant to all the faithful departed eternal rest. Through Christ our Lord. Amen.



CRUCIFIXION.



DEVOTIONS FOR THE STATIONS;

OR

HOLY WAY OF THE CROSS.

(From the Raccolta.)

(The pious reader may use any other devotions which are more to his mind.)

Begin with an Act of Contrition.

STATION I.

Jesus condemned to death.

V. We adore Thee, O Christ, and bless Thee.

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R. Because by Thy holy Cross Thou hast redeemed the world.

MY Jesus, oft have I signed Thy death warrant by my sins; save me by Thy death from that death eternal I deserve. Our Father, Hail Mary, etc.

V. Have mercy on us, O Lord.

R. Have mercy on us.

Passing on from one station to another, say:

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

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STATION II.

Jesus bears His Cross.

V. We adore, etc.

MY Jesus, who by Thine own will didst take on Thee the Cross I made for Thee by my sins; O make me feel their heavy weight, and sorrow for them ever while I live.

Our Father, etc., *V.* Have mercy, etc.

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STATION III.

Jesus falls the first time beneath the Cross.

V. We adore, etc.

MY Jesus, the heavy burden of my sins is on Thee, and bears Thee down beneath the Cross. My Jesus, I loathe them, I detest them, I call on Thee to pardon them; may Thy grace aid me never to commit them more.

Our Father. *V.* Have mercy, etc.

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STATION IV.

Jesus meets His Mother.

V. We adore, etc.

JESUS most suffering! Mary, Mother most sorrowful! if for the past by sin I have caused you pain and anguish, yet, by God's assisting grace, it shall be so no more, rather be ye my love henceforth till death.

Our Father, etc. *V.* Have mercy, etc.

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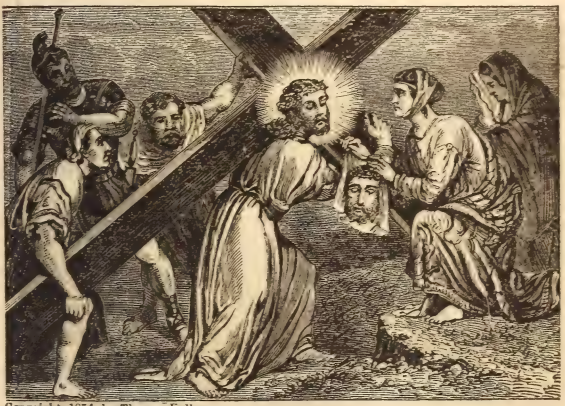
STATION V.

Simon of Cyrene helps Jesus to carry the Cross.

V. We adore, etc.

MY Jesus, blest, thrice blest was he who aided Thee to bear the Cross. Blest shall I be, if I too aid Thee to bear the Cross, by patiently bowing my neck to the crosses Thou shalt send me during life. My Jesus, give me grace to do so.

Our Father, etc. *V.* Have mercy, etc.



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STATION VI.

Jesus and Veronica.

V. We adore, etc.

MY tender Jesus, who didst deign to print Thy sacred face upon the cloth with which Veronica dried the sweat from off Thy brows; print in my soul deep, I pray Thee, the lasting memory of Thy bitter pains.

Our Father, etc. *V.* Have mercy, etc.

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STATION VII.

Jesus falls again.

V. We adore, etc.

MY Jesus, oft have I sinned, and oft by sin beat Thee to the ground beneath the Cross. Help me to use the efficacious means of grace, that I may never fall again.

Our Father, etc. *V.* Have mercy, etc.

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STATION VIII.

Jesus comforts the women of Jerusalem.

V. We adore, etc.

MY Jesus, who didst comfort the pious women of Jerusalem, who wept to see Thee bruised and torn; comfort my soul with Thy tender pity, for in Thy pity lies my trust. May my heart ever answer Thine!

Our Father, etc. *V.* Have mercy, etc.

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STATION IX.

Again a third time Jesus falls.

V. We adore, etc.

MY Jesus, by all Thy bitter woes Thou didst endure, when a third time the heavy Cross bowed Thee to the earth, O never, never let me fall away; but rather let me die than ever mortally sin again! Amen. Amen.

Our Father, etc. *V.* Have mercy, etc.

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STATION X.

Jesus stripped and drenched.

V. We adore, etc.

MY Jesus, stripped naked of Thy clothes, and drenched with gall, strip me from love for things of earth, and make me loathe all that savors of the world and sin.

Our Father, etc. *V.* Have mercy, etc.

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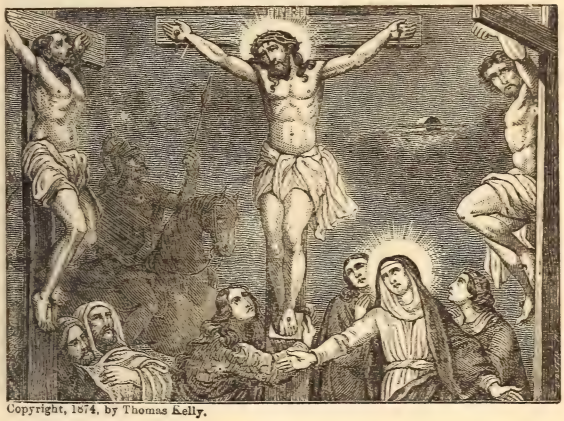
STATION XI.

Jesus nailed to the Cross.

V. We adore, etc.

MY Jesus, by Thine agony when the cruel nails pierced Thy tender hands and feet, and fixed them to the Cross, O make me crucify my flesh with Christian penance.

Our Father, etc. *V.* Have mercy, etc.



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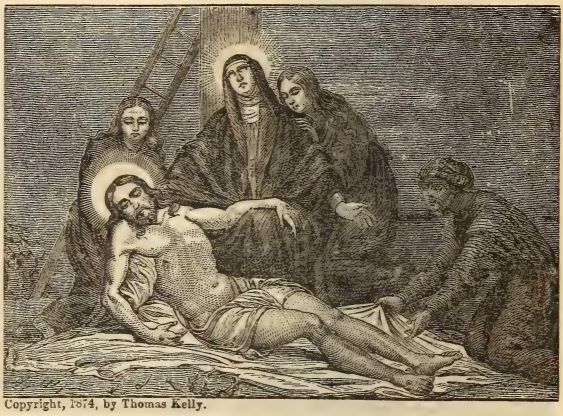
STATION XII.

Jesus dies.

V. We adore, etc.

MY Jesus, three hours didst Thou hang in agony, and then die for me; then let me die before I sin, and if I live, live for Thy love and faithful service.

Our Father, etc. *V.* Have mercy, etc.



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STATION XIII.

Jesus taken from the Cross and laid in Mary's bosom.

V. We adore, etc.

MARY, Mother most sorrowful, the sword of grief went through thy soul when thou didst see Jesus lying lifeless in thy bosom, ask for me hatred of sin, because sin slew thy Son, and wounded thine own heart, and then grace to live a Christian life, and save my soul.

Our Father, etc. *V.* Have mercy, etc.

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STATION XIV.

Jesus laid in the tomb.

V. We adore, etc.

MY Jesus, beside Thy Body in the tomb I too would lie dead; and if I live, live but to Thee, so one day to taste Heaven's bliss with Thee, fruit of Thy Passion and Thy bitter death. Amen.

Our Father, etc. *V.* Have mercy, etc.

Let us pray.

GOD, who by the precious Blood of Thy only-begotten Son didst sanctify the standard of the Cross; grant, we beseech Thee, that we who rejoice in the glory of the same Holy Cross, may feel every where the gladness of Thy sovereign protection. Through the same Christ our Lord.

End with one Our Father, Hail Mary and Glory for the intention of the Sovereign Pontiff.

TABLE FOR FINDING THE EPISTLES AND GOSPELS.

	1876.	1877.	1878.	1879.	1880.	1881.
Circumcision.	Jan. 1	Jan. 1	Jan. 1	Jan. 1	Jan. 1	Jan. 1
Epiphany.	" 6	" 6	" 6	" 6	" 6	" 6
1st Sun. after Epiph.	" 9	" 7	" 13	" 12	" 11	" 9
2d " "	" 16	" 14	" 20	" 19	" 18	" 16
3d " "	" 23	" 21	" 27	" 26	.....	" 23
4th " "	" 30	.....	Feb. 3	Feb. 2	.....	" 30
5th " "	Feb. 6	.....	" 10	.....	.....	Feb. 6
Septuagesima.	" 13	" 28	" 17	" 9	" 25	" 13
Sexagesima.	" 20	Feb. 4	" 24	" 16	Feb. 1	" 20
Quinquagesima.	" 27	" 11	Mar. 3	" 23	" 8	" 27
1st Sunday of Lent.	Mar. 5	" 18	" 10	Mar. 2	" 15	Mar. 6
2d " "	" 12	" 25	" 17	" 9	" 22	" 13
3d " "	" 19	Mar. 4	" 24	" 16	" 29	" 20
4th " "	" 26	" 11	" 31	" 23	Mar. 7	" 27
5th " "	Apr. 2	" 18	Apr. 7	" 30	" 14	Apr. 3
Palm Sunday.	" 9	" 25	" 14	Apr. 6	" 21	" 10
Easter Sunday.	" 16	Apr. 1	" 21	" 13	" 28	" 17
1st Sun. after Easter	" 23	" 8	" 28	" 20	Apr. 4	" 24
2d " "	" 30	" 15	May 5	" 27	" 11	May 1
3d " "	May 7	" 22	" 12	May 4	" 18	" 8
4th " "	" 14	" 29	" 19	" 11	" 25	" 15
5th " "	" 21	May 6	" 26	" 18	May 2	" 22
Ascension Day.	" 25	" 10	" 30	" 22	" 6	" 26
Sunday within Oct.	" 28	" 13	June 2	" 25	" 9	" 29
Whitsunday.	June 4	" 20	" 9	June 1	" 16	June 5
Trinity Sunday.	" 11	" 27	" 16	" 8	" 23	" 12
Corpus Christi.	" 15	" 31	" 20	" 12	" 27	" 16
2d Sun. after Pente.	" 18	June 3	" 23	" 15	" 30	" 19
3d " "	" 25	" 10	" 30	" 22	June 6	" 26
4th " "	July 2	" 17	July 7	" 29	" 13	July 3
5th " "	" 9	" 24	" 14	July 6	" 20	" 10
6th " "	" 16	July 1	" 21	" 13	" 27	" 17
7th " "	" 23	" 8	" 28	" 20	July 4	" 24
8th " "	" 30	" 15	Aug. 4	" 27	" 11	" 31
9th " "	Aug. 6	" 22	" 11	Aug. 3	" 18	Aug. 7
10th " "	" 13	" 29	" 18	" 10	" 25	" 14
11th " "	" 20	Aug. 5	" 25	" 17	Aug. 1	" 21
12th " "	" 27	" 12	Sept. 1	" 24	" 8	" 28
13th " "	Sept. 3	" 19	" 8	" 31	" 15	Sept. 4
14th " "	" 10	" 26	" 15	Sept. 7	" 22	" 11
15th " "	" 17	Sept. 2	" 22	" 14	" 29	" 18
16th " "	" 24	" 9	" 29	" 21	Sept. 5	" 25
17th " "	Oct. 1	" 16	Oct. 6	" 28	" 12	Oct. 2
18th " "	" 8	" 23	" 13	Oct. 5	" 19	" 9
19th " "	" 15	" 30	" 20	" 12	" 26	" 16
20th " "	" 22	Oct. 7	" 27	" 19	Oct. 3	" 23
21st " "	" 29	" 14	Nov. 3	" 26	" 10	" 30
22d " "	Nov. 5	" 21	" 10	Nov. 2	" 17	Nov. 6
23d " "	" 12	" 28	" 17	" 9	" 24	" 13
24th " "	" 19	Nov. 4	" 24	" *16	" *31	" 20
25th " "	" 26	" *11	.....	" 23	Nov. *7	.....
26th " "	.....	" *18	.....	.....	" *14	.....
27th " "	.....	" 25	.....	.....	" 21	.....
1st Sun. of Advent.	Dec. 3	Dec. 2	Dec. 1	" 30	" 28	" 27
2d " "	" 10	" 9	" 8	Dec. 7	Dec. 5	Dec. 4
3d " "	" 17	" 16	" 15	" 14	" 12	" 11
4th " "	" 24	" 23	" 22	" 21	" 19	" 18
Christmas.	" 25	" 25	" 25	" 25	" 25	" 25
Sunday within Oct.	" 31	" 30	" 29	" 28	" 26	.....

Gospels for * Sundays are those blank after Epiphany.

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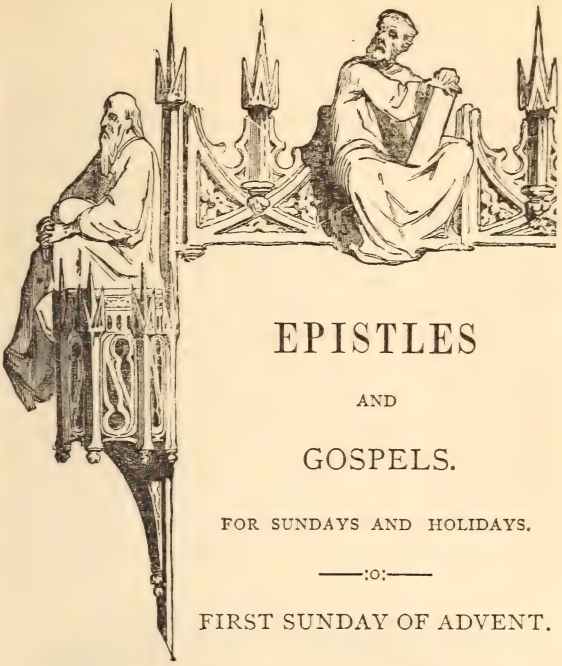
TABLE FOR FINDING THE EPISTLES AND GOSPELS.

	1882.	1883.	1884.	1885.	1886.	1887.
Circumcision.	Jan. 1	Jan. 1	Jan. 1	Jan. 1	Jan. 1	Jan. 1
Epiphany.	" 6	" 6	" 6	" 6	" 6	" 6
1st Sun. after Epiph.	" 8	" 7	" 13	" 11	" 10	" 9
2d " "	" 15	" 14	" 20	" 18	" 17	" 16
3d " "	" 22	.....	" 27	" 25	" 24	" 23
4th " "	" 29	.....	Feb. 3	.....	" 31	" 30
5th " "	.....	.....	.....	.....	Feb. 7	.....
6th " "	.....	.....	.....	.....	" 14	.....
Septuagesima.	Feb. 5	Jan. 21	Feb. 10	Feb. 1	" 21	Feb. 6
Sexagesima.	" 12	" 28	" 17	" 8	" 28	" 13
Quinquagesima.	" 19	Feb. 4	" 24	" 15	Mar. 7	" 20
1st Sunday of Lent.	" 26	" 11	Mar. 2	" 22	" 14	" 27
2d " "	Mar. 5	" 18	" 9	Mar. 1	" 21	Mar. 6
3d " "	" 12	" 25	" 16	" 8	" 28	" 13
4th " "	" 19	Mar. 4	" 23	" 15	Apr. 4	" 20
5th " "	" 26	" 11	" 30	" 22	" 11	" 27
Palm Sunday.	Apr. 2	" 18	Apr. 6	" 29	" 18	Apr. 3
Easter Sunday.	" 9	" 25	" 13	Apr. 5	" 25	" 10
1st Sun. after Easter	" 16	Apr. 1	" 20	" 12	May 2	" 17
2d " "	" 23	" 8	" 27	" 19	" 9	" 24
3d " "	" 30	" 15	May 4	" 26	" 16	May 1
4th " "	May 7	" 22	" 11	May 3	" 23	" 8
5th " "	" 14	" 29	" 18	" 10	" 30	" 15
Ascension Day.	" 18	May 3	" 22	" 14	June 3	" 19
Sunday within Oct.	" 21	" 6	" 25	" 17	" 6	" 22
Whitsunday.	" 28	" 13	June 1	" 24	" 13	" 29
Trinity Sunday.	June 4	" 20	" 8	" 31	" 20	June 5
Corpus Christi.	" 8	" 24	" 12	June 4	" 24	" 9
2d Sun. after Pente.	" 11	" 27	" 15	" 7	" 27	" 12
3d " "	" 18	June 3	" 22	" 14	July 4	" 19
4th " "	" 25	" 10	" 29	" 21	" 11	" 26
5th " "	July 2	" 17	July 6	" 28	" 18	July 3
6th " "	" 9	" 24	" 13	July 5	" 25	" 10
7th " "	" 16	July 1	" 20	" 12	Aug. 1	" 17
8th " "	" 23	" 8	" 27	" 19	" 8	" 24
9th " "	" 30	" 15	Aug. 3	" 26	" 15	" 31
10th " "	Aug. 6	" 22	" 10	Aug. 2	" 22	Aug. 7
11th " "	" 13	" 29	" 17	" 9	" 29	" 14
12th " "	" 20	Aug. 5	" 24	" 16	Sept. 5	" 21
13th " "	" 27	" 12	" 31	" 23	" 12	" 28
14th " "	Sept. 3	" 19	Sept. 7	" 30	" 19	Sept. 4
15th " "	" 10	" 26	" 14	Sept. 6	" 26	" 11
16th " "	" 17	Sept. 2	" 21	" 13	Oct. 3	" 18
17th " "	" 24	" 9	" 28	" 20	" 10	" 25
18th " "	Oct. 1	" 16	Oct. 5	" 27	" 17	Oct. 2
19th " "	" 8	" 23	" 12	Oct. 4	" 24	" 9
20th " "	" 15	" 30	" 19	" 11	" 31	" 16
21st " "	" 22	Oct. 7	" 26	" 18	Nov. 7	" 23
22d " "	" 29	" 14	Nov. 2	" 25	" 14	" 30
23d " "	Nov. 5	" 21	" 9	Nov. 1	" 21	Nov. 6
24th " "	" 12	" 28	" 16	" 8	.....	" 13
25th " "	" *19	Nov. *4	" 23	" *15	.....	" 20
26th " "	" 26	" *11	.....	" 22	.....	.....
27th " "	.....	" *18	.....	.....	.....	.....
28th " "	.....	" 25	.....	.....	.....	.....
1st Sun. of Advent.	Dec. 3	Dec. 2	" 30	Nov. 29	Nov 28	Nov. 27
2d " "	" 10	" 9	Dec. 7	Dec. 6	Dec. 5	Dec. 4
3d " "	" 17	" 16	" 14	" 13	" 12	" 11
4th " "	" 24	" 23	" 21	" 20	" 19	" 18
Christmas.	" 25	" 25	" 25	" 25	" 25	" 25
Sunday within Oct.	" *31	" 30	" 28	" 27	" 26	.....



EPISTLES

AND

GOSPELS.

FOR SUNDAYS AND HOLIDAYS.

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FIRST SUNDAY OF ADVENT.

EPISTLE. Rom. xiii. 11–14. Brethren: Know that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past and the day is at hand: let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

GOSPEL. Luke xxi. 25–33. At that time Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear, and expectation of what shall come upon the whole world: for the powers of the heavens shall be moved: and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads: because your redemption is at hand. And he spoke to them a similitude: See the fig tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

SECOND SUNDAY OF ADVENT.

EPISTLE. Rom. xv. 4–13. Brethren: What things soever were written, were written for our learning, that

through patience and the comfort of the Scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: Therefore, will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again, he saith: Rejoice, ye Gentiles, with his people. And again: Praise the Lord, all ye Gentiles, and magnify him, all ye peoples. And again, Isaias saith: There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL. Matt. xi. 2–10. At that time, when John had heard in prison the works of Christ, sending two of his disciples, he said to him: Art thou he that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them: and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the

multitude, concerning John: What went you out into the desert to see? A reed shaken with the wind? What went you out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went ye out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: Behold, I send my angel before thy face, who shall prepare thy way before thee.

THIRD SUNDAY OF ADVENT.

EPISTLE. Philip. iv. 4–7. Brethren: Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men: The Lord is nigh. Be nothing solicitous: but in everything by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

GOSPEL. John i. 19–28. At that time the Jews sent from Jerusalem Priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked

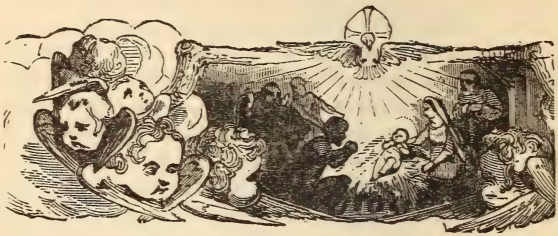
him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them saying: I baptize with water: but there hath stood one in the midst of you whom you know not. The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT.

EPISTLE. 1 Cor. iv. 1–5. Brethren: Let a man so account of us as of the ministers of Christ: and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet I am not hereby justified: but he that judgeth me is the Lord. Therefore, judge not before the time till the Lord come: who both will bring to light the hidden things of darkness, and will make manifest the counsels of hearts: and then shall every man have praise from God.

GOSPEL. Luke iii. 1–6. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the country of Trachonitis, and Lysanias Tetrarch of Abilina, under the high priests Annas and Caiphas: the word of the Lord was made unto John, the son of Zachary, in the desert.

And he came into all the country about the Jordan preaching the baptism of penance for the remission of sins, as it was written in the book of the words of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make straight his paths: Every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.



CHRISTMAS DAY.

FIRST MASS AT MIDNIGHT.

EPISTLE. Tit. ii. 11–15. Dearly Beloved: The grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly, in this world, looking for the blessed hope, and coming of the glory of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things

speak and exhort, and rebuke with all authority. Let no man despise thee.

GOSPEL. Luke ii. 1–14. And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria: and all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone around about them, and they feared with a great fear. And the angel said to them: Fear not: for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will.

THE MASS OF THE DAY.

EPISTLE. Heb. i. 1–12. God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets: last of all, in these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world: who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high: being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time: Thou art my son, to-day have I begotten thee? And again: I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world he saith: And let all the angels of God adore him. And to the angels indeed he saith: He that maketh his angels spirits, and his ministers a flame of fire. But to the Son: Thy throne, O God, is forever and ever: a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. And: Thou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens. They shall perish, but thou shalt continue, and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail.

GOSPEL.—John i. 1–14, p. 117.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

EPISTLE. Gal. iv. 1–7. Brethren: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children, were in bondage under the elements of the world. But when the fullness of the time was come, God sent his Son, made of a woman, made under the law, that he might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son. And if a son: an heir also, through God.

GOSPEL. Luke ii. 33–40. At that time Joseph, and Mary, the mother of Jesus, were wondering at those things, which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts shall be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four

years: who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord: and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew, and waxed strong, full of wisdom: and the grace of God was in him.

THE CIRCUMCISION OF OUR LORD.

EPISTLE. Titus ii. 11–15, p. 6.

GOSPEL. Luke ii. 21. At that time, after eight days were accomplished that the child should be circumcised: his name was called JESUS, which was called by the Angel, before he was conceived in the womb.

THE EPIPHANY.

EPISTLE. Isaias lx. 1–6. Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and

be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSPEL. Matt. ii. 1–12. When Jesus, therefore, was born in Bethlehem of Juda, in the days of king Herod, behold, there came Wise men from the East to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him: and assembling together all the chief priests and scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda: for so it is written by the prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star, which appeared to them: and sending them into Bethlehem, said: Go and diligently inquire after the child: and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way: and behold, the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the

house, they found the child with Mary his mother, and falling down, they adored him : and opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

FIRST SUNDAY AFTER EPIPHANY.

EPISTLE. Rom. xii. 1–5. Brethren : I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind : that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through the grace that is given me, to all that are among you : not to be more wise than it behoveth to be wise, but to be wise unto sobriety : and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office : so we being many are one body in Christ, and every one members one of another in Christ Jesus our Lord.

GOSPEL. Luke ii. 42–52. When Jesus was twelve years old, they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance.

And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

SECOND SUNDAY AFTER EPIPHANY.

FEAST OF THE MOST HOLY NAME OF JESUS.

EPISTLE. Acts iv. 8–12. In those days Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel: that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the build-

ers: which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GOSPEL OF THE FEAST. Luke ii. 21.

GOSPEL OF THE SUNDAY. John ii. 1–11. At that time there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory, and his disciples believed in him.

THIRD SUNDAY AFTER EPIPHANY.

EPISTLE. Rom. xii. 16–21. Brethren: Be not wise in your own conceits: to no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men. Not revenging yourselves, my dearly beloved, but giving place unto wrath; for it is written: Revenge to me: I will repay, saith the Lord. But if thy enemy be hungry, give him to eat: if he thirst, give him drink: for doing this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSPEL. Matt. viii. 1–13. At that time when Jesus was come down from the mountain, great multitudes followed him: and behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him saying: I will. Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to au-

thority, having under me soldiers; and I say to this: Go, and he goeth: and to another: Come, and he cometh: and to my servant: Do this, and he doth it. And Jesus, hearing this, marveled: and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY AFTER EPIPHANY.

EPISTLE. Rom. xiii. 8–10. Brethren: Owe no man anything, but to love one another: for he that loveth his neighbor, hath fulfilled the law. For: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love therefore is the fulfilling of the law.

GOSPEL. Matt. viii. 23–27. At that time when Jesus entered into the boat, his disciples followed him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. And

his disciples came to him, and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

FIFTH SUNDAY AFTER EPIPHANY.

EPISTLE. Coloss. iii. 12–17. Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

GOSPEL. Matt. xiii. 24–30. At that time Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field; but while men were asleep, his enemy came and oversowed cockle among the wheat,

and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest while you gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

EPISTLE. 1 Thess. i. 2–10. Brethren: We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election: for our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but

also in every place your faith, which is towards God, is gone forth, so that we need not to speak anything. For they themselves relate of us, what manner of entering in we had unto you: and how you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom he raised up from the dead), Jesus, who hath delivered us from the wrath to come.

GOSPEL. Matt. xiii. 31–35. At that time Jesus spoke to the multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them: that the word might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.

If there be not six Sundays between the Epiphany and Septuagesima, what remain are omitted, and taken in between the twenty-third and the last Sunday after Pentecost.

SEPTUAGESIMA SUNDAY.

EPISTLE. 1 Cor. ix. 24, and x. 1–5. Brethren:

Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things, and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized in the cloud, and in the sea: and did all eat the same spiritual food: and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ.) But with the most of them God was not well pleased.

GOSPEL. Matt. xx. 1–16. At that time Jesus spoke to his disciples this parable: The kingdom of

heaven is like to a householder who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place, idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour: and he did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard said to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way. I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last: for many are called but few chosen.

SEXAGESIMA SUNDAY.

EPISTLE. 2 Cor. xi. 19–33. xii. 1. Brethren: You gladly suffer the foolish, whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein, if any man dare (I speak foolishly), I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham, so am I. They are the ministers of Christ (I speak as one less wise), I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness, besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damas-

cenes, to apprehend me: and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth), such a one rapt even to the third heaven. And I know such a man (whether in the body or out of the body I cannot tell: God knoweth), how he was caught up into paradise: and heard secret words, which it is not granted to man to utter. For such a one I will glory: but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish: for I will say the truth: but I forbear lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing I thrice besought the Lord that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL. Luke viii. 4–16. At that time, when a very great multitude was gathered together, and hastened out of the cities to Jesus, he spoke by a similitude. The sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured

it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and thorns growing up with it choked it. And other some fell upon good ground, and sprung up, and yielded fruit a hundredfold. Saying these things he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy: and these have no roots, for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground are they who, in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA SUNDAY.

EPISTLE. 1 Cor. xiii. 1–13. Brethren: If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should

know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: Charity envieth not, dealeth not perversely: is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We now see through a glass in a dark manner; but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain Faith, Hope, Charity, these three: but the greatest of these is charity.

GOSPEL. St. Luke xviii. 31–43. At that time Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they will put him to

death, and the third day he shall rise again. And they understood none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus, standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

ASH-WEDNESDAY.

LESSON. Joel ii. 12–19. Thus saith the Lord: Be converted to me with all your heart, in fasting, in weeping, and in mourning. And rend your hearts, and not

your garments, and turn to the Lord your God: for he is gracious and merciful, patient, and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of the bridechamber. Between the porch and the altar, the priests, the Lord's ministers, shall weep, and say: Spare, O Lord, spare thy people: and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and has spared his people. And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil, you shall be filled with them, and I will no more make you a reproach among the nations, saith the Lord Almighty.

GOSPEL. St. Matt. vi. 16–21. At that time Jesus said to his disciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear to men to fast. Amen, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret: and thy Father, who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth,

where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

FIRST SUNDAY IN LENT.

EPISTLE. 2 Cor. vi. 1–10. Brethren: We exhort you, that you receive not the grace of God in vain. For he saith: In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time, behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armor of justice on the right hand and on the left, by honor, and dishonor, by evil report, and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

GOSPEL. St. Matt. iv. 1–11. At that time Jesus was led by the spirit into the desert, to be tempted by the

devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written: Not in bread alone doth man live, but by every word that proceedeth out of the mouth of God. Then the devil took him into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down: for it is written: That He hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain: and showed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if falling down, thou wilt adore me. Then Jesus said to him: Begone, Satan: for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him: and behold angels came and ministered to him.

SECOND SUNDAY IN LENT.

EPISTLE. 1 Thess. iv. 1–7. Brethren: We pray and beseech you in the Lord Jesus that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from forni-

cation, that every one of you should know how to possess his vessel in sanctification and honor: not in the passion of lust, like the Gentiles that know not God: and that no man overreach nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification.

GOSPEL. St. Matt. xvii. 1–9. At that time Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun, and his garments became white as snow. And, behold, there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold, a bright cloud overshaded them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased; hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said unto them: Arise, and fear not. And they, lifting up their eyes, saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of Man be risen from the dead.

THIRD SUNDAY IN LENT.

EPISTLE. Ephes. v. 1–9. Brethren: Be ye there-

fore followers of God, as most dear children: and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odor of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this, and understand that no fornicator, or unclean, or covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore, partakers with them. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

GOSPEL. St. Luke xi. 14–28. At that time Jesus was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke: and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of him a sign from Heaven. But he, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say that through Beelzebub I cast out devils. Now, if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges.

But if I, by the finger of God, cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court: those things are in peace which he possesseth. But if a stronger than he came upon him, and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return unto my house, whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of the man becomes worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, and keep it.

FOURTH SUNDAY IN LENT.

Epistle. Gal. iv. 22–31. Brethren: It is written: that Abraham had two sons: the one by a bond woman, and the other by a free woman. But he who was of the bond woman was born according to the flesh: but he of the free woman was by promise: Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage: which is Agar: for Sina is a mountain in

Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem, which is above, is free, which is our mother. For it is written: Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born according to the flesh, persecuted him that was after the spirit, so also it is now. But what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

GOSPEL. St. John vi. 1–15. At that time, Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him: for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him. There is a boy here that hath five barley loaves and two fishes: but what are these among

so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

PASSION SUNDAY.

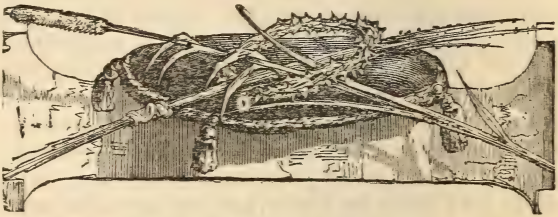
EPISTLE. Heb. ix. 11–15. Brethren: Christ being come, an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats nor of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats, and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works to serve the living God? And therefore he is the mediator of the New Testament:

that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.

GOSPEL. St. John vii. 46–59. At that time, Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honor my Father, and you have dishonored me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God: and you have not known him, but I know him. And if I should say that I know him not, I should be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you,

before Abraham was made, I am. They took up stones, therefore, to cast at him: but Jesus hid himself and went out of the temple.

PALM SUNDAY.



EPISTLE. Philip. ii. 2–11. Brethren: Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death: even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: that in the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of the Father.

GOSPEL. The Passion of our Lord Jesus Christ, according to St. Matt. xxvi. and xxvii. At that time Jesus said to his disciples: You know, that after two days shall be the pasch, and the Son of man shall be

delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she has wrought a good work upon me: for the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests: and said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city, to a certain man, and say to him, The Master saith, My time is near at hand. With thee I make the pasch, with my disciples. And the disciples did as Jesus appointed to them, and they pre-

pared the pasch. Now when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born. And Judas, that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye, and eat; This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the New Testament, which shall be shed for many for the remission of sins. And I say to you: I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And a hymn being said, they went out into Mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like man-

ner said all the disciples. Then Jesus came with them into a country place, which is called Gethsemani, and he said to his disciples: Sit you here, till I go yonder, and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful, and to be sad. Then he saith to them: My soul is sorrowful, even unto death; stay here and watch with me. And going a little further he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me: nevertheless, not as I will, but as thou wilt. And he cometh to his disciples and findeth them asleep, and he said to Peter: What! could you not watch one hour with me? Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping; for their eyes were heavy, And leaving them he went again; and he prayed the third time, saying the self-same word. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief-priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then

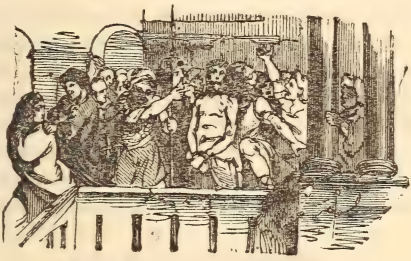
they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking

the servant of the high-priest, cut off his ear. Then Jesus said to him: Put up again thy sword into its place; for all that take the sword, shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus, led him to Caiphas the high-priest, where the scribes and the ancients were assembled. And Peter

followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee, by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering, said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck thee? But Peter sat without in the court; and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little

while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said: Before the cock crow thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the Governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona: because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause, that field was called Haceldama, that is, the Field of blood even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it.

And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him to never a



word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you? Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What

shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made: taking water, he washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the

whole band: and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him.

And going out, they met a man of Cyrene named Simon: him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. And they sat and watched him. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it: save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him, if he will have him: for he said: I am the Son of God. And the self-same thing the thieves also that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is: My God, my God, why hast thou forsaken me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and

put it on a reed, and gave him to drink. And the others said: Let be, let us see whether Elias will come and deliver him. And Jesus again crying with a loud voice, yielded up the ghost. (Here all kneel and pause.) And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened: and many bodies of the saints that had slept arose; and coming out of the tombs after his res-

urrection, came into the holy city and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus: He went to Pilate and asked the body of Jesus. Then

Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day; lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

EASTER SUNDAY.

EPISTLE. 1 Cor. v. 7–8. Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch, is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

GOSPEL. St. Mark xvi. 1–7. At that time: Mary Magdalen, and Mary the mother of James and Salome, bought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they came to the sepulchre, the sun being

now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted: you seek Jesus of Nazareth, who was crucified: he is risen; he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

QUASIMODO, OR LOW SUNDAY.

EPISTLE. 1 St. John v. 4–9. Dearly beloved: Whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. And there are three who give testimony in Heaven: the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, and the water, and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

GOSPEL. St. John xx. 19–31. At that time: when

it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this he breathed on them: and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. Now, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: we have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days, again his disciples were within: and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and said: Peace be to you. Then he said to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said to him: My Lord and my God! Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in his name.

SECOND SUNDAY AFTER EASTER.

EPISTLE. 1 St. Peter ii. 21–25. Dearly beloved: Christ also suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray, but you are now converted to the shepherd aud bishop of your souls.

GOSPEL. St. John x. 11–16. At that time: Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling: and he hath no care for the sheep. I am the good shepherd: and I know mine and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

THIRD SUNDAY AFTER EASTER.

EPISTLE. 1 St. Peter ii. 11–19. Dearly beloved: I

beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling: or to governors as sent by him for the punishment of evil doers, and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak of malice, but as the servants of God. Honor all men: love the brotherhood: fear God: honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also the froward. For this is thankworthy in Jesus Christ our Lord.

GOSPEL. St. John xvi. 16–22. At that time: Jesus said to his disciples: A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father. Then some of his disciples said one to another: What is it that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father? They said therefore: What is this he saith, A little while? We know not what he speaketh. And Jesus knew that they had a mind to ask him, and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while and you shall see me. Amen, amen, I say to you, that you shall lament

and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman when she is in labor, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

EPISTLE. St. James i. 17–21. Dearly beloved: Every best gift, and every perfect gift, is from above coming down from the Father of lights, with whom there is no change or shadow of alteration. For of his own will hath he begotten us by the word of truth that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

GOSPEL. St. John xvi. 5–15. At that time Jesus said to his disciples: I go to him that sent me: and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: It is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of

judgment. Of sin: because they believed not in me. And of justice: because I go to the Father: and you shall see me nc longer: and of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of Truth, is come, he will teach you all truth: for he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come he shall show you. He shall glorify me: because he shall receive of mine, and shall show it to you.

FIFTH SUNDAY AFTER EASTER.

EPISTLE. St. James i. 22–27. Dearly beloved: Be ye doers of the word, and not hearers only: deceiving your own selves. But if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass: for he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. And if any man think himself religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and the widows in their tribulation: and to keep one's self unspotted from the world.

GOSPEL. John xvi. 23–30. At that time: Jesus said to his disciples: Amen, amen, I say to you; if you ask the Father any thing in my name he will give it to you. Hitherto you have not asked any thing in my name.

Ask and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I no more will speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you: for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.

ASCENSION DAY.

LESSON. Acts i. 1–11. The former treatise I made, O Theophilus of all things, which Jesus began to do

and to teach, until the day on which giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up: to whom also he showed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They, therefore, who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom of Israel? But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them, in white garments, who also said: Ye men of Galilee, why stand you looking up to Heaven? This Jesus, who is taken up from you into Heaven, shall so come as you have seen him going into Heaven.

GOSPEL. St. Mark xvi. 14–20. At that time Jesus appeared to the eleven disciples as they were at table: and he upbraided them with their incredulity and hardness of heart: because they did not believe them who had seen

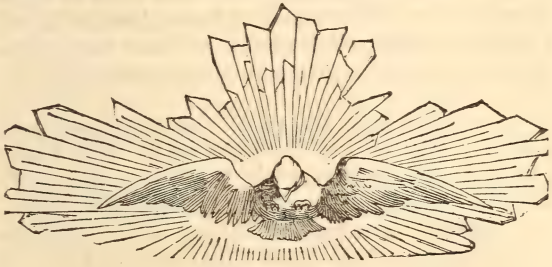
him after he was risen again. And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay hands upon the sick, and they shall recover. And our Lord Jesus, after he had spoken to them, was taken up to Heaven, and sitteth on the right hand of God. But they going forth, preached every where, the Lord working withal, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

EPISTLE. 1 St. Peter iv. 7–11. Most dearly beloved: Be prudent and watch in prayers. But before all things have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one toward another without murmuring: as every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God: if any man minister, let him do it as of the power, which God administereth: that in all things God may be honored through Jesus Christ: to whom is glory and empire for ever and ever. Amen.

GOSPEL. St. John, xv. 26. xvi. 1–4. At that time Jesus said to his disciples: When the Paraclete cometh,

whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea the hour cometh, that whosoever killeth you, will think he doth a service to God: and these things will they do to you, because they have not known the Father, nor me. But these things I have told you: that when the hour shall come, you may remember that I told you of them.



WHIT SUNDAY.

LESSON. Acts ii. 1–11. When the days of Pentecost were accomplished, they were altogether in one place: and suddenly there came a sound from Heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as if it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers

tongues according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under Heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered saying: Behold are not all these, that speak, Galileans, and how have we heard, every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and Proselytes, Cretes and Arabians, we have heard them speak in our own tongues the wonderful works of God.

GOSPEL. St. John xiv. 23–31. At that time Jesus said to his disciples: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. And the word which you have heard is not mine: but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go

to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you: for the prince of the world cometh, and in me he hath not any thing. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

TRINITY SUNDAY.

EPISTLE. Rom. xi. 33–36. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him are all things: to him be glory for ever. Amen.

GOSPEL. St. Matt. xxviii. 18–20. At that time Jesus said to his disciples: All power is given to me in Heaven and in earth: Going therefore teach all nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

FIRST SUNDAY AFTER PENTECOST.

GOSPEL. St. Luke vi. 36–42. At that time Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you

shall not be judged: Condemn not and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you; good measure and pressed down and shaken together and running over shall be given into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thine own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

CORPUS CHRISTI.

EPISTLE. 1 Cor. xi. 23–29. Brethren: I have received of the Lord that which also I delivered unto you,

that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: THIS IS MY BODY which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: THIS CHALICE is the NEW TESTAMENT IN MY BLOOD: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice: you shall show the death of the Lord, until he comes. Therefore whosoever shall eat this bread or drink the chalice unworthily: shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself: not discerning the body of the Lord.

GOSPEL. St. John vi. 56–59. At that time Jesus said to the multitude of the Jews: My flesh is meat indeed: and my blood is drink indeed: He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, the same also shall live by me. This is the bread that came down from Heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

SECOND SUNDAY AFTER PENTECOST.

EPISTLE. 1 St. John iii. 13–18. Dearly beloved: Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death: Who-

soever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall put up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

GOSPEL. St. Luke xiv. 16–24. At that time Jesus spoke this parable to the Pharisees: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servants: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. And the servant said: Lord it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges, and compel them to come in that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.

THIRD SUNDAY AFTER PENTECOST.

EPISTLE. 1 St. Peter v. 6–11. Dearly beloved: Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation; casting all your care upon him for he hath care of you. Be sober and watch: because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you and confirm you and establish you. To him be glory and empire for ever and ever. Amen.

GOSPEL. St. Luke xv. 1–10. At that time the publicans and sinners drew near unto Jesus to hear him. And the Pharisees and Scribes murmured, saying: This

man receiveth sinners and eateth with them. And he spoke to them this parable, saying: What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats: if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

FOURTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. viii. 18–23. Brethren: I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain even till now. And not only it, but ourselves also, who have the first-fruits of the Spirit:

even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body in Christ Jesus our Lord.

GOSPEL. St. Luke v. 1–11. At that time when the multitude pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth. And saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering, said to him: Master, we have labored all the night, and have taken nothing, but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him.

FIFTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 St. Peter iii. 8–15. Dearly beloved:

Be ye all of one mind, having compassion one for another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things. And who is he that can hurt you if you be zealous of good? But if also you suffer anything for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

GOSPEL. St. Matt. v. 20--24. At that time Jesus said to his disciples: Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of Heaven. You have heard that it was said to them of old: Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say to you: that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca: shall be in danger of the council. And whosoever shall say, Thou fool: shall be in danger of hell fire. If therefore thou bring thy gift to the altar, and there shall remember that thy brother hath anything against thee: leave there thy gift before the altar, and go first to be reconciled to thy brother: and then coming, thou shalt offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. vi. 3--11. Brethren: All we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection. Knowing this, that our old man was crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead, is justified from sin. Now if we be dead with Christ: we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

GOSPEL. St. Mark viii. 1–9. At that time when there was a great multitude with Jesus and had nothing to eat: calling his disciples together, he said to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own home, they will faint in the way, for some of them came from afar off. And his disciples answered him: From whence can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? Who said: Seven. And he commanded the people to sit

down on the ground. And taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them, and they set them before the people. And they had a few little fishes ; and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand : and he sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. vi. 19--23. Brethren : I speak an human thing, because of the infirmity of your flesh : for as you have yielded your members to serve uncleanness and iniquity, unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were freemen to justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants of God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

GOSPEL. St. Matt. vii. 15--21. At that time Jesus said to his disciples: Beware of false prophets, who, come to you in the clothing of sheep, but inwardly they are ravening wolves : by their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree can-

not bring forth evil fruit: neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me Lord, Lord, shall enter the kingdom of Heaven: but he that doth the will of my Father who is in Heaven, he shall enter into the kingdom of Heaven.

EIGHTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. viii. 12–17. Brethren: We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ.

GOSPEL. St. Luke xvi. 1–9. At that time Jesus spoke to his disciples this parable: There was a certain rich man who had a steward: and the same was accused unto him that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I

shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

NINTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor. x. 6–13. Brethren: Let us not covet evil things as they also coveted: Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them

committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear it.

GOSPEL. St. Luke xix. 41–47. At that time when Jesus drew near to Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace, but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round: and straiten thee on every side: and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein and them that bought, saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves. And he was teaching daily in the temple.

TENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor. xii. 2–11. Brethren: You know

that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit. And there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom : and to another, the word of knowledge, according to the same Spirit : to another, faith in the same Spirit : to another, the grace of healing in one Spirit : to another, the working of miracles, to another, prophecy, to another, the discerning of spirits, to another, divers kinds of tongues, to another, interpretation of speeches. But in all these things, one and the same Spirit worketh, dividing to every one according as he will.

GOSPEL. St. Luke xviii. 9–14. At that time, to some who trusted in themselves as just, and despised others, Jesus spoke this parable : Two men went up into the temple to pray : the one was a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself : O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers : as also is this publican. I fast twice in the week : I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven : but struck his breast saying : O God, be merciful to me a sinner. I say to you, this man went down to his

house justified rather than the other, because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor. xv. 1–10. I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, that which I also received: how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep. After that, he was seen by James, then by all the apostles: and last of all, he was seen also by me, as one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace in me has not been void.

GOSPEL. St. Mark vii. 31–37. At that time, Jesus going out of the coast of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coast of Decapolis. And they bring to him one deaf and dumb: and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his

tongue: and looking up to heaven, he groaned and said to him: Ephpheta, that is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it: and so much the more did they wonder, saying: He hath done all things well: he hath made both the deaf to hear and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

EPISTLE. 2 Cor. iii. 4–9. Brethren: Such confidence we have through Christ towards God: not that we are sufficient to think anything as of ourselves, but our sufficiency is from God: who also hath made us fit ministers of the New Testament, not in the letter, but in the spirit: for the letter killeth: but the spirit quickeneth. Now if the ministration of death, engraven with

letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory: much more the ministration of justice aboundeth in glory.

GOSPEL. St. Luke x. 23–37. At that time Jesus said to his disciples: Blessed are the eyes that see the things that you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said to him: Thou hast answered right: this do and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him: and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan being on his journey, came near him: and seeing him, was moved with compassion. And go-

ing up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him: and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

THIRTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal. iii. 16–22. Brethren: To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many: but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God: the law which was made after four hundred and thirty years, doth not annul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being

ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL. St. Luke xvii. 11–19. At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom, when he saw, he said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way: for thy faith hath made thee whole.

FOURTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal. v. 16–24. Brethren: Walk in the spirit, and you shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh: for these are contrary to one another:

so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like, of which I foretell you, as I have foretold to you: that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

GOSPEL. St. Matt. vi. 24–33. At that time Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other: or will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you: Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field,

which is to-day and to-morrow is cast in the oven, God doth so clothe: how much more you, O ye of little faith! Be not solicitous, therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice: and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal.v. 25; vi. 1–10. Brethren: If we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfill the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail: for in due time we shall reap, not failing. Therefore, whilst

we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL. St. Luke vii. 11–16. At that time Jesus went into a city called Naim: and there went with him his disciples and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother: and she was a widow: and a great multitude of the city were with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. And he came near and touched the bier (and they that carried it stood still). And he said: Young man, I say to thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited his people.

SIXTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Ephes. iii. 13–21. Brethren: I pray you

not to faint at my tribulations for you: which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL. St. Luke xiv. 1–11. At that time, when Jesus went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath-day? But they held their peace. But he taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps

one more honorable than thou be invited by him, and he that invited thee and him come and say to thee: Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

SEVENTEENTH AFTER PENTECOST.

EPISTLE. Ephes. iv. 1–6. Brethren: I who am a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for evermore.

GOSPEL. St. Matt. xxii. 35–46. At that time the Pharisees came to Jesus; and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the

whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? whose son is he? They said to him, David's. He saith to them: How then doth David in spirit call him Lord, saying: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

EIGHTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor. i. 4–8. Brethren: I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus; that in all things you are made rich in him, in all utterance, and in all knowledge: as the testimony of Christ was confirmed in you: So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ, who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSPEL. St. Matt. ix. 1–8. At that time Jesus entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is it easier to say:

Thy sins are forgiven thee: or to say: Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins, then said he to the man sick of the palsy: Arise, take up thy bed, and go into thy house. And he arose and went into his house. And the multitude seeing it, feared and glorified God that gave such power to men.

NINETEENTH AFTER PENTECOST.

EPISTLE. Ephes. iv. 23–28. Brethren: Be renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore putting away lying, speak ye the truth every man with his neighbor: for we are members one of another. Be angry and sin not: let not the sun go down upon your anger. Give not place to the devil: He that stole, let him now steal no more: but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSPEL. St. Matt. xxii. 1–14. At that time Jesus spoke to the chief priests and Pharisees in parables, saying: The kingdom of heaven is likened unto a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm,

and another to his merchandise : and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants : The marriage indeed is ready : but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all they found, both bad and good : and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters : Bind his hands and his feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. For many are called but few are chosen.

TWENTIETH SUNDAY AFTER PENTECOST.

EPISTLE. Ephes. v. 15–21. See, therefore, brethren, how you walk circumspectly : not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ, to God and the Father. Being subject one to another in the fear of Christ.

GOSPEL. St. John iv. 46–53. At that time there was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son: for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought him word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed, and his whole house.

TWENTY-FIRST AFTER PENTECOST.

EPISTLE. Ephes. vi. 10–17. Brethren, be strengthened in the Lord, and in the might of his power. Put you on the armor of God, that you may be able to stand against the deceits of the devil: for our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the Gospel of peace: in all things taking the shield of faith,

wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the

hemlet of salvation, and the sword of the Spirit, which is the word of God.

GOSPEL. St. Matt. xviii. 23–35. At that time Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest.

And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved: and they came and told their lord all that was done. Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

TWENTY-SECOND AFTER PENTECOST.

EPISTLE. Phil. i. 6–11. Brethren: We are confident in the Lord Jesus that he who hath begun a good work in you will perfect it unto the day of Christ Jesus: as it is meet for me to think this for you all: for that I have you in my heart, and that in my bonds, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding: that you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GOSPEL. St. Matt. xxii. 15–21. At that time the Pharisees going, consulted among themselves how to

ensnare Jesus in his speech. And they sent to him their disciples, with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us, therefore, what dost thou think? Is it lawful to give tribute to Cæsar or not. But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

TWENTY-THIRD AFTER PENTECOST.

Should there be but twenty-three Sundays after Pentecost, the Mass of the twenty-fourth is said to-day, and this on the preceding Saturday (if it be neither a double nor a semi-double), in which case it is said on some vacant day before it.

EPISTLE. Phil. iii. 17–21.; iv. 1–3. Be followers of me, brethren, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the Cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all

things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy, and my crown : so stand fast in the Lord, my dearly beloved, I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women, that have labored with me in the gospel, with Clement and the rest of my fellow-laborers, whose names are in the book of life.

GOSPEL. St. Matt. ix. 18–26. At that time as Jesus was speaking to the multitude : behold, a certain ruler came up and adored him, saying : Lord, my daughter is even now dead : but come, lay thy hand upon her, and she shall live. And Jesus, rising up, followed him, with his disciples. And behold, a woman who was troubled with an issue of blood twelve years, came behind him and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said : Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said : Give place ; for the girl is not dead but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

As there cannot be less than twenty-three, nor more than twenty-eight Sundays after Pentecost, it is to be observed that the Mass of the twenty-fourth is always said on that Sunday which immediately precedes Ad-

vent. When, therefore, it happens that there are any intervening Sundays between the twenty-third and the last, the Epistles and Gospels are taken from the Sundays which are omitted after Epiphany; for instance, if but one Sunday, the Mass is of the sixth after Epiphany; if two, of the fifth and sixth; if three, of the fourth, fifth, and sixth; and if four, of the third, fourth, fifth, and sixth.

TWENTY-FOURTH, OR LAST SUNDAY AFTER PENTECOST.

EPISTLE. Col. i. 9–14. Brethren: We cease not to pray for you, and to beg that you may be filled with the knowledge of God's will, in all wisdom, and spiritual understanding: that you may walk worthy of God in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to the power of his glory, in all patience and long suffering with joy. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered

us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

GOSPEL. St. Matt. xxiv. 15–35. At that time Jesus said to his disciples: When you see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place, he that readeth let him understand. Then they that are in Judea, let them flee to the mountains: and he that is on the house-top, let him not come down to take anything out of his house: and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck in those days. But pray that your flight be not in

the winter, or on the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh could be saved: but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo! here is Christ, or there: do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand. If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even unto the west: so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved: and then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man, coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall

not pass, till these things be done. Heaven and earth shall pass, but my word shall not pass.

IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

December 8th.

EPISTLE. Prov. viii. 22–35. The Lord possessed me in the beginning of his ways, before he made anything, from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived: neither had the fountains of water as yet sprung out ; the mountains with their huge bulk had not as yet been established : before the hills I was brought forth : he had not as yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens I was there : when with a certain law and compass he enclosed the depths : when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth, I was with him forming all

things, and was delighted every day, playing before him at all times: playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSPEL. St. Luke i. 26–28. At that time the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women.

ST. PATRICK, AP. AND PATRON OF IRELAND

March 17th.

EPISTLE. Eccles. xliv. xlv. Behold a great priest who in his time pleased God, and was found just: and in the time of wrath became an atonement. There were none found like him in observing the law of the Most High. Therefore by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him in his blessings, he stored up his mercy for him: and he found favor in the eyes of the Lord. He exalted him in the sight of kings and gave him a crown of glory. He made an everlasting

covenant with him: and gave him a great priesthood: and made him blessed in glory. To execute the office of the priesthood, to sing praises to the name of God: and to offer him precious incense for an odor of sweetness.

GOSPEL. St. Matt. xxv. 14–23. At that time Jesus spoke this parable to his disciples: a man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way, digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

ANNUNCIATION OF THE BLESSED VIRGIN MARY.

EPISTLE. Is. vii. 10–16. In those days: the Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the heights above. And Achaz said: I will not ask, I will not tempt the Lord. And he said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

GOSPEL. St. Luke i. 26–38. At that time the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God: Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name JESUS: He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob forever, and of his kingdom

there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

ASSUMPTION OF THE BLESSED VIRGIN MARY.

August 15th.

EPISTLE. Ecclus. xxiv. 11–20. In all things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave his orders, and said to me: and he that made me rested in my tabernacle, and he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in thy elect. From the beginning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him. And so I was established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar of Libanus, and as a cypress-tree on mount Sion: I was exalted

like a palm-tree in Cades, and a roseplant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odor like myrrh.

GOSPEL. St. Luke x. 32–42. At that time Jesus entered into a certain town: and a certain woman named Martha received him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving: who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary, Mary hath chosen the best part, which shall not be taken from her.

FEAST OF ALL SAINTS.

November 1st.

EPISTLE. Apoc. vii. 2–12. In those days behold I. John, saw another angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we have signed the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, were twelve

thousand signed: Of the tribe of Ruben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed: Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephthali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed: Of the tribe of Simeon, twelve thousand signed: of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed: Of the tribe of Zabulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thousand signed. After this I saw a great multitude which no man could number, of all nations and tribes, and peoples and tongues; standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients and the four living creatures: and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor and power, and strength to our God for ever and ever. Amen.

GOSPEL. St. Matt. v. 1–12. At that time Jesus seeing the multitude, went up into a mountain, and when he was set down his disciples came unto him. And opening his mouth he taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice:

for they shall have their fill. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake: be glad and rejoice, for your reward is very great in heaven.

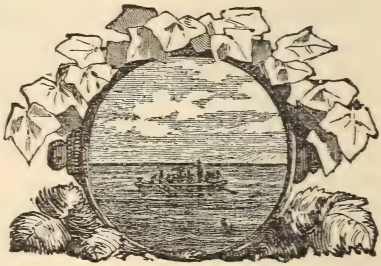
COMMEMORATION OF THE FAITHFUL DEPARTED.

November 2d.

EPISTLE. 1 Cor. xv. 51–57. Brethren: Behold I tell you a mystery: We shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption: and this mortal must put on immortality. And when this mortal hath put on immortality then shall come to pass the saying that is written: Death is swallowed up in victory. O grave, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GOSPEL. St. John v. 25–29. At that time Jesus said to the multitude of the Jews: Amen, Amen, I say unto you, that the hour cometh, and now is, when the deap shall hear the voice of the Son of God, and they

that hear shall live. For as the Father hath life in himself: so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life: but they that have done evil unto the resurrection of judgment.



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